The Missionary Herald

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THE thirteenth annual conference of the American Board with its newly appointed and prospective missionaries was held at the Board Rooms, May 15 to 24. This gathering has now become so established, and its lines of usefulness so well worked out, that one year's doings are in general quite like those of another. Yet each conference has its individuality, and each succeeding one emphasizes anew the value of this association for a week or ten days of those who are to go to the fields with those who at home seek to maintain the unity, continuity, guidance, and support of the work. The conference cannot be more welcome or stimulating to the new missionaries than it is to the officers and the Prudential Committee, who are thus brought into direct and close relationship with the reënforcements being sent to the several missions.

Another Training Camp

Four days of technical study of phonetics under the competent teaching of Prof. Thomas F. Cummings, of New York, were this year the stiff introduction to the course, which made the series of talks by the Board's officers upon the various relationships, activities, and duties of the missionary seem almost relaxation and refreshment. Yet the worth of this fundamental study in the art of learning a language was heartily recognized, as it will be still more when actual contact is made with the tongues of the East.

THE picture on the opposite page presents the young people, newly appointed missionaries of the A. B. C. F. M., who were in attendance upon the conference. Their names and the missions to which they are appointed are as follows:

Who's Who at the Conference

From left to right: *Back row*—Rev. Ernest E. Morrill, Marathi Mission, India; Rev. Ray E. Phillips, South Africa; Rev. Ernest T. Shaw, North China; Rev. Leavitt O. Wright, Mexico; Rev. Rowland M. Cross, North China; Rev. Kenneth S. Beam, Japan. *Second row*—Miss Esme V. Anderson, North China; Miss Mabel E. Daniels, Foochow, China; Miss Alice M. Huggins, North China; Miss Jessie Bissell, Mexico; Miss L. Vera McReynolds, Africa; Miss M. Pauline Jeffery, Madura, India; Miss H. Constance Barker, not yet assigned. *Third row*—Miss Sarah M. Field, not yet assigned; Rev. Donald J. Taylor, South Africa; Rev. Emmons E. White, Madura, India; Mr. W. C. Atkins, South Africa; Mr. John M. Dinsmore, Marathi, India; Rev. Samuel H. Leger, Foochow, China; Rev. Peter S. Goertz, South Africa; Miss Bertha K. Smith, Madura, India. *Fourth row*—Rev. Alfred D. Heininger, North China; Mrs. Donald J. Taylor, South Africa; Miss Ruth E. Parker, Madura, India; Mrs. W. C. Atkins, South Africa; Dr. Clara A. Nutting, North China; Miss Carolyn Welles, Marathi, India; Mrs. Samuel H. Leger, Foochow, China; Mrs. Peter S. Goertz, South Africa; Rev. Walter N. James, Western Turkey. *Front row*—Mrs. Alfred D. Heininger, North China; Miss Ruth McGavren, Western Turkey; Mr. Carl C. Compton, Western Turkey; Mrs. Walter N. James, Western Turkey.

THIS year's conference had the opportunity of listening to Secretary Edward Lincoln Smith, fresh from his visit to the Board's Asiatic missions; Professor Platner, of Andover Seminary, spoke to them on "The Intellectual Life of the Missionary"; and Secretary Emrich,

Features of 1917 Conference

of the Massachusetts Home Missionary Society, upon "The Spiritual Life of the Missionary." The devotional services of each day's sessions, and in particular the Quiet Hour which the young missionaries had by themselves in Central Church, Boston, on the closing morning of the conference, followed by the celebration of the Lord's Supper administered by Dr. Emrich, were spiritual influences that will long be remembered. The "tea" in the Woman's Board Rooms on the opening day, and the delightful reception at the home of President and Mrs. Moore in Cambridge on a later afternoon, gave opportunity for happy social acquaintance. On the Sunday evening midway in the week, a farewell service to the new missionaries, at First Church, Malden, brought to a crowded congregation some outflow of the purpose and feeling which underlaid the conference. For in the progress of God's Kingdom also, there is inspiration in looking upon those who go "to the front."

Superb Relief Work

THE auditor's report on the books of the American Committee for Armenian and Syrian Relief, recently given out, is an impressive document and reënforces the statement that no relief fund was ever more economically or efficiently administered. The total relief disbursements to April 1 were $2,826,320.60, which was $3,162.25 more than was received in contributions, the surplus being the interest received on daily balances held against outstanding drafts from the field. No portion of the funds was employed for administration expenses, these being provided privately. The total contributions to June 1, it appears from an added note, were $3,153,914.75. The report gives the list of ten centers —Aleppo, Beirut, and Sidon in Syria, Cairo in Egypt, Jerusalem in Palestine, Constantinople and Bagdad in Turkey, Tiflis in Russia, and Tabriz and Teheran in Persia—at which relief was distributed, with the amounts appropriated to each of these centers. We are glad to print herewith a map furnished by the committee, showing the area of suffering to which relief has been sent. And, let it be remembered, the need is still appalling and urgent and the way of relief is still open. Even from Constantinople, the latest word is that relief can be received and dispensed; there is no let-up in the appeals which come from that stricken land of Turkey. Every letter repeats and reënforces it. The call is still to save to the end the remnant of races so far kept alive.

Where Millions of Human Beings are Starving!

Late Word from Turkey

ON June 9 came a cable dispatch from W. W. Peet, Treasurer of the Turkey Missions, dated the same day at Berne, Switzerland, and bringing several items of important news: Mr. Elkus had arrived from Constantinople at Berne and reported that he had left the missionaries safe and well. Another party was coming out of Turkey to Berne, if permitted. All mission stations were still occupied except Talas, Brousa, and Harpoot. Many of the Turkey missionaries who had reached Berne had decided to remain there for the summer. Dr. Mark Ward and Rev. Alpheus N. Andrus had left for America, and it was judged would reach here soon. The last item of the dispatch was read with a shock of surprise and sorrow, "Emma Barnum Riggs died." Taken in connection with the preceding word that Harpoot is no longer occupied (which information was a surprise), it raises many eager but so far unanswered questions. It was not known here that Mrs. Riggs had been ill, or that there was any epidemic of disease or any political pressure that should crowd the missionaries out of Harpoot. We wait to learn how befell the death of this devoted missionary; and how are situated her husband, Rev. Henry H. Riggs, and the others who are left of the little company that has held on so bravely in that far outpost of Eastern Turkey through the harrowing experiences of these years of war.

Later Word from Turkey

ON June 15, messages came to the Board Rooms, through the State Department at Washington, from the American Ministers at Berne and at Stockholm, which brought cheering news as to the missionary situation in Turkey. Bad as it is, with work interrupted, missionaries crowded out, and the peoples of the land in desperate distress, it is not so bad as it might be or as we feared it would be.

The Swedish Legation at Constantinople had received assurances from the Turkish foreign office that buildings of American institutions will not be occupied by the Turks, and that it is desired in everything to act as gentlemen toward the United States government. It was further announced that American workers in the interior provinces could come to Constantinople, and that arrangements were being made for their traveling in groups. This assurance is in line with indications from other quarters that Turkey, though formally breaking relations with the United States, apparently under compulsion, is anxious to refrain so far as is possible from any overt or hostile act, but seeks to maintain as friendly relations as the difficult situation allows.

The dispatches further state that missionaries at all localities are reported safe and well; the colleges at Constantinople and Beirut are now open and at work again. Three of the American Board's fifteen centers of work in Turkey, Harpoot, Talas, and Brousa are abandoned, and their staffs are now at Constantinople or *en route* thither. Applications were pending for another missionary party to leave Constantinople, following the ones that have already safely arrived at Berne. Important plans were being made to continue and aid relief work in Turkey through helpers from the Swiss Committee. Reply was being eagerly awaited to a previous cable from Berne asking for the assurance of $100,000 per month to maintain this part of the relief work. Failing the

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Liberty Bonds! Red Cross Donations! Relief Funds! Y. M. C. A. Huts! Surely! But not by decreasing our abiding Foreign Missionary Work.

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receipt of these funds the work must soon cease, resulting in the withdrawal of all missionaries.

On the whole, we take courage as to the situation and outlook in Turkey. Let the good work of relief go on uninterruptedly.

In the Grip of the War

As the months go by and as the war develops, our missionary forces are becoming more and more involved in it. The withdrawals from Turkey reduce the number there who feel its iron hand, although a very considerable number is yet left in that disordered empire. One, at least, Dr. Edward P. Case, is said to be held in Constantinople as being of military age and belonging to an enemy country; though newspaper reports have said that Turkey would give leave to withdraw to all American citizens. Miss Theda Phelps, having succeeded in getting out from Talas and to Berne, has asked permission as a nurse to go to Paris for Red Cross work, and the Prudential Committee has given that permission. Dr. Cooper, of Foochow, as related elsewhere in this number, is on his way to France to serve as medical missionary and protector for some of the tens of thousands of Chinese laborers transported for service behind the lines of the Allies. Mr. Brueckner, it will be remembered, is interned in South Africa because of his German parentage, although he had carried himself irreproachably well in these belligerent times. The appearance of Rev. J. L. Porter, of Prague, in the Board Rooms of late is a visible reminder that the Austria missionaries are all out of that land, and that our poor people there are thus still more bereft and hard pressed in the awful conditions which beset life in Bohemia today. Mr. Porter's account of these conditions and of the brave and deepening Christian life which he has witnessed in the midst of them is at once piteous and uplifting.

China's New Convulsion

THE outcome of China's latest revolt cannot yet (June 11) be foretold, at least not without more information than is contained in the news dispatches. Judged by superficial reports, it looks serious and disheartening. But experience has shown that the superficial aspect of Chinese affairs is often not conclusive; that there are reserves of power which may be unsuspected; that there is a saving common sense which prevents the Chinese from going the full length for which they seem headed; that such readjustments and recoveries are open to that truly Oriental people as are incomprehensible to this logical West.

Apparently there is no substantial movement to restore the monarchy; moreover, the south, hitherto chief instigator and leader of revolt, is now with the established order. There are signs of a lack of cohesion and confidence among the revolting provinces and their military governors. One suspects it is an uprising of ambitious officials, rather than a deep popular movement. The expectation, therefore, is that some settlement will be made to prevent secession and civil war, and that by some device to "save face" the present government will continue. It is another illustration of how this war disrupts the order of the world, and makes possible outbreaks that are far from the field of war and yet traceable thereto. Let us be renewedly glad for the steadying and uplifting influences of the missionary movement in China.

When you reckon what a great war costs per day
The foreign missionary budget seems the cheapest outlay for peace.

The Opium War

IN the midst of the general world excitement and the particular political disturbance in China, it will not do to forget that April 1 marked an epoch in China's history. For then the new treaty came into force which prevents foreign nations thereafter from openly sending opium into China. We fear that there is still much to be desired in the accomplishment of the anti-opium crusade. There is still some smuggling; and morphine and the hypodermic needle in the hands of Japanese and their Chinese agents are said to be playing havoc in Manchuria and in all parts of China, where there are many Japanese. Moreover, the opium combine in Shanghai, which is made up largely of British Jews, has imported vast quantities of opium, and has sought by the offer of heavy bribes to secure extension of time for the sale of the drug. This, it is good to learn, President Li absolutely refused. The vice-president proved more pliable, and persuaded the government to promise to purchase the surplus in the hands of the combine "for medicinal purposes." Inasmuch as there is said to be enough of the drug to last China for five hundred years for such use, the gauziness of this pretext was evident and the Parliament, resenting the bargain, voted that the contract must be cancelled. What will happen now that Parliament is dissolved and in view of an overturn in the government can only be conjectured. The *North China Herald* of May 12, in its correspondence from Peking on the subject, reported that the combine was using every effort to prevent the cancellation of the agreement. Public opposition to it was strong and the government was disposed to be firm in its handling of the combine, whose representatives were clamoring for justice. Charges and countercharges of trickery, or at least of irregularity, are made, all of which emphasizes the demoralizing effect of the opium trade on China, not only physically, but also in politics and in trade. We trust that China, having put her hand to the plow, will not stop until she has uprooted this evil from her life.

Starving also in China

NOT all the famishing are in the war zones. A letter from Rev. Paul L. Corbin, of Taikuhsien, in far Shansi, China, reveals the fact that they are face to face with a grave situation in that field, where 3,000 people in the mountain townships of that district are on the verge of starvation, owing to failure of crops last year. Mr. Corbin was attempting relief work, doing what he could with funds gathered from various sources in China. But in these times, when cries for help are going up from every quarter, he hardly knew where to turn with a fresh appeal.

A Chinese Tract

CHINA'S need of good literature received striking indorsement at the Board Rooms the other day when there was received a paper covered with Chinese characters, and whose margin bore a penciled note explaining that it was a Buddhist tract distributed in Foochow, April 20. It purports to contain the words that appeared on a stone that came down from heaven with a bolt of lightning, near Nanking. The words declare that the coming year is to be filled with all kinds of horrors and men will be dying on every hand. The only way to escape the coming floods, famine, pestilence, and death is to worship the gods more faithfully.

Since the present year promises to

To add a soldier by subtracting a farmer may be no real gain;
To give to the war what we save from missions will be a net loss.

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be unusually dry, the issue of this tract is calculated to spread terror among the simple and ignorant, who will suffer much in consequence. Fortunately, the Foochow chief of police is a good friend of the church, and, although not a Christian, recognizes the evil of such crafty trash. He has forbidden any press to issue it, and has ordered all printed copies to be seized.

For the Medical Help of China

IT is an enormous undertaking to plant Western medical science in China. The size of the country, the multitudes of its population, and the unbelievable superstitions and traditions which enslave the minds of the people in spite of the stirring of new desires and the acceptance of some new ideas, make the effort of those who would establish scientific medical practice in China a Herculean task. Progress is being made, however, and pioneer work done by missionary hospitals and physicians is now being reënforced by the welcome support of the China Medical Board, with its ampler funds and its administrative skill and enterprise.

The recent bi-annual meeting of the China Medical Missionary Association, held at Canton, reflected the fresh impetus given to that department of work. Somewhat less than one hundred delegates met for a week in the auditorium of the splendid modern building of the Young Men's Christian Association in that city. The time was all too short for a thorough discussion of such important subjects as medical education in China, hospital standardization and efficiency, and for the hearing of the notable scientific papers presented. Dr. Cooper, of the American Board staff at Foochow, reports that the conference was counted a great success, and that there was gratifying unanimity of judgment in its deliberations. The council believes in fewer and better equipped schools. At this point there is some difference of view between the younger men, who, coming out fresh from Western medical schools, favor this policy, and the older men on the field, who, seeing the great need in their districts, are disinclined to give up any existing schools. It was finally decided, however, to recognize only four medical schools for all China.

The Chinese government is now undertaking both medical education and hospital work. If missionary effort in this line is to commend Christianity, it must be of the highest grade, thorough and efficient. The mission boards have a great opportunity to furnish to the China Medical Board thoroughly equipped and specially trained men, with strong Christian character and purpose, that medical work may still be so pursued as to extend God's Kingdom in China. The day of the small one-man hospital, at least in the larger places, is passing, as is the inadequately staffed and insufficiently equipped medical school. The Association adjourned to meet in Peking two years hence, with high hopes that the interval will mark a notable advance in the department of medical missions throughout China.

The Written versus the Spoken Word

MR. FLETCHER BROCKMAN, of China, and of the International Young Men's Christian Association, has called attention to the fact that whereas, throughout the Western world, the public platform has been and yet is the leading agency for advancing a cause, in China it is quite different. Until recently China never had public assemblies; the orator was unknown.

The peace of tomorrow depends on the war in Europe;
But a real world peace requires also mission work in Asia and Africa.

Till within fifteen years there was not a single public hall or auditorium in all China, aside from the Christian churches and chapels. The Chinese have depended on the book rather than the spoken word for inculcating their religious ideas, or, for that matter, all their ideas.

The regard which the Chinese have for anything printed is proverbial. The coolie on the street will pick up a flying bit of newspaper, brush it carefully, and tuck it away where it cannot be trodden under feet. And this, although he may not be able to read a word of it.

All of which emphasizes the value of an ample and effective Christian literature for China, and gives point to the effort now being made by the mission boards unitedly to promote that achievement. And not for China alone, but for Japan, for all the Orient, all the mission lands. The worth of the printed word, the silent and widespread preacher, that can find its way where no missionary would be admitted and that can remain to be pondered over and over when the missionary is gone, this multiplied and pervasive Voice for the gospel is being newly appraised in these days. A missionary department is recognized, equal in definiteness and influence to the evangelistic, the educational, the medical, which may be called the Literary Department, and which addresses itself to this quiet method of approach and appeal. It has been in limited operation almost from the beginning of foreign missionary work—translations, particularly of the Bible, textbooks, hymn books, and a few treatises and tales have been wrought into almost all the vernaculars. But now, it is felt, the time has come for a more adequate and comprehensive effort to provide a real Christian literature for lands where literacy is growing fast, and where a base or hurtful literature is being commercially imported.

The American Board in Africa

AFRICA is not so much in the world's eye at present as Europe or Asia. Yet it has intimate and critical share in the fortunes of the great war. For three-quarters of Africa were at the war's beginning tributary to France, England, and Germany; and these possessions have been no inconsiderable factor in the struggle. Africa is the outstanding prize of the world for commerce and for colonies. It is no less a prize for the Christian conquest, and therein the conflict is not only with other religions, with the primitive forms of heathenism and the more aggressive faith of Mohammedanism, but with the debasing influence of a godless commercialism. It is a truly titanic struggle which the Christian forces of the world have undertaken, to spread the light of the gospel of Jesus Christ through Africa's continent.

It is opportune that the mission study courses of this coming fall and winter are to be turned upon Africa; and that such text-books as Secretary Patton's "The Lure of Africa," Miss Hubbard's "The Moffatts," and Jean Mackenzie's "An African Trail" and "African Adventurers" are available.

In line with them and as furnishing for the American Board's constituency information as to its fields and forms of work in Africa, the Envelope Series issue for July (now ready) has been prepared. It is entitled "Our Colonies in Africa," and is written by Secretary Enoch F. Bell. We anticipate for this number a wide distribution and a careful reading. Further notice of it will be found in the advertising pages.

Love of country makes sacrifice easy in her behalf;
Love of Christ makes compelling the message of His cross.

A TRANSPORT WAGON IN ZULULAND

Showing the sort of country involved in the Land Legislation Bills of Africa

LAND LEGISLATION IN SOUTH AFRICA

By Rev. JAMES DEXTER TAYLOR

BAOBAB TREE
Twenty-five feet in diameter

ONCE more "politics" and perhaps "knavish tricks" are at work upon the South African native problem. This time the puzzle is to find the knave.

It will be remembered that in 1912 the Native Land Act was rushed through the Union Parliament at the behest, so it was alleged, of the reactionary Boer faction, which desired to exploit the natives as farm laborers and to deprive them, at least in the Transvaal and the Orange Free State, of all rights of land tenure. The Act was fought mainly by missionaries and such influential Europeans as they could interest in the matter; and by the natives, who went the length of sending a deputation to England in a vain effort to secure interference by the Imperial Government. It was attacked mainly for the haste with which it was put through, and for the hardships which its hasty application would and did cause, rather than on account of the principles underlying the Act.

That Act provided that a Commission be appointed to delimit throughout the country areas for the exclusive occupation of natives and Europeans, respectively, and that pending the Commission's report no sales, leases, or other transfers of land as between the two races should be permitted. With the exception of a little press support to the efforts of missionaries and natives, the European population was complacent. More or less hardship for natives ensued in certain quarters, due rather to the hasty action of European land-owners than to any actual provision of the law itself.

The Commission has now reported, and on the basis of its report a new bill, entitled the Native Administration Act, has been presented to Parliament, and suddenly the whole country is in an uproar. Church Synods, Missionary Conferences, Farmers' Associations, Sugar Planters' Organizations, Social Service Leagues, even public meetings of the burgesses of the European towns, and last but not least the Native Congresses, are passing resolutions and pouring out vituperations on the new bill. Never was there such universal interest in the native question. The hitherto unheard-of step has been taken, in some instances, of having educated natives address audiences of Europeans, urging the Hunnish wickedness of this particular bill. One might assume, from the sudden acquisition of friends to the cause of the natives, that there had been a startling awakening of the public conscience on the native question.

But that is where the situation is peculiar. (1) The original Act, which is regarded by hostile critics as the reprobate father of a more degenerate child—the present Bill—was supposed to be a sop to back-veldt Boer sentiment. (2) It was put through Parliament by Mr. Sauer, a stanch and conscientious friend of the native. (3) It was based, as is the present bill, on the recommendations of two Native Affairs Commissions and of such careful and sympathetic students of the problem as Mr. Maurice Evans, author of "Black and White in Southeast Africa." (4) The new bill is attacked by missionaries mainly on the ground of fear that the Commission's recommendations do not provide adequate and suitable areas for native occupation; it is attacked by the Europeans (after you get by the "native inter-

ests" part of the speeches) on the ground that too much land, and land suitable for Europeans, is being set apart for natives, and that the interests of Europeans settled in proposed native areas will suffer; it is attacked by the natives on the ground that it offers something less than the franchise and equal rights, and because of their usual fear of changes. Now, what is the answer?

Starting with the safe assumption that when such a howl goes up from the European population there must be *something* good for the native in the bill, we may set forth briefly the principles incorporated:—

1. Separate areas, as far as possible, for the occupation of the two races, respectively, existing rights of ownership being unaffected, except that a European owner whose farm falls within a native area, if he wishes to sell, must sell to a native, if he can find a purchaser at his price, failing which he may sell to a European or the government may expropriate. The same applies, *mutatis mutandis*, to a native owner in a European area. The principle of segregation is already recognized and applied in Mission Reserves and Native Locations; and inasmuch as government promises to introduce individual tenure and local autonomy in native areas, most students of the native problem will approve the principle in some form.

2. A Commission of European experts to consider all proposed legislation for native areas and the government of those areas by the Governor-in-Council, thus taking native questions out of European politics, again in line with the best thought on the native problem.

3. Special courts for native areas. The miscarriages of justice with European juries in native cases certainly favors this change, provided the right of appeal to the Supreme Court is saved.

4. The canceling of all squatter and tenant rights in European areas and the consequent removal of thousands of natives into native areas.

Yielding to pressure from all sides, General Botha has consented to refer the bill to a Select Committee of Parliament and to delay final action for a year. It is probable that a deputation of missionaries from the various provinces will proceed to Cape Town shortly, to lay the views of missionaries before the Select Committee.

Personally, I am convinced of General Botha's desire to benefit the natives in this attempt to solve the native problem at its most vital point, the question of land tenure. But so complicated is the situation that, unless the greatest care be exercised, this legislation, so good in many of its features, may work the greatest harm to the natives and the country.

A HEATHEN VILLAGE IN NATAL

Table Mountain rising in the distance

JAMES LUTHER FOWLE, OF CESAREA

AFTER an illness stretching over several years, Rev. James Luther Fowle died at the hospital in Newton, Mass., on May 16. Mr. Fowle's connection with the Board began in 1878, when he first went to Turkey. After an active service of thirty-three years, failing health caused his return to America, in June, 1911; but his interest in Turkey has never waned, and his concern and grief over the calamities of the past few years have been heavy.

Mr. Fowle's wife is the daughter of Rev. W. F. Farnsworth, D.D., for many years a well-known member of the Board's force in Turkey. Of their seven children, Miss Mary C. Fowle gave her life for mission work, dying from typhus in Sivas last winter; while Mr. Luther R. Fowle, since 1889 connected with the Board's office in Constantinople, is still in that city, working with American embassy forces under the direction of the Swedish ambassador.

JAMES LUTHER FOWLE

Born, Woburn, Mass., December 29, 1847; graduated from Amherst College, 1870, Andover Seminary, 1878. He went to Turkey under the American Board in 1878, and was assigned to Cesarea in 1885. Returned to America for the last time in June, 1911; died May 16, 1917

Having acquired an excellent command of the Turkish language, Mr. Fowle became well acquainted with the ways and the thoughts of all classes of people in his field. Speaking the language idiomatically and being of a genial disposition, he was a frequent and welcome visitor in the native homes. In describing Mr. Fowle's work in Cesarea, the late Dr. Joseph K. Greene once wrote: "He took time to see the people, to listen to their stories of want and difficulty, to cheer the sick, comfort the mourners, and straighten out the things that were crooked. In times of famine, fear, and massacre, he was indefatigable in his efforts to inspire courage and afford relief.

"Mr. Fowle saw the formation of Protestant communities in many of the towns and cities of the broad Cesarea field, and the organization of a goodly number of evangelical Armenian and Greek churches. It was the task and the joy of his life, by means of visitation, counsel, and prayer, to promote the growth of these congregations and churches."

Another picture of Mr. Fowle's intimate and constructive work on the Cesarean plain is contained in a letter written by Mr. Harry Wade Hicks, who while one of the Secretaries of the American Board, some years ago, visited the Turkey Missions and made an outstation tour with Mr. Fowle. He said: "If laymen visit any of the missions in Turkey, the tour will not be complete without a trip in Mr. Fowle's station wagon, under his personal direction.

"Like commercial travelers at home, touring missionaries are the best of companions. They know the people by contact, others by imagination. They constitute generally the connecting link between the country town or village and the world outside a ten-mile radius.

"The touring missionary becomes, therefore, the preacher, teacher, counselor, and friend, and generally speaking, a bishop to all the people. His effort comforts the widow, cheers the suffering, gladdens the hearts of chil-

dren, girds up the men, inspires the young, and therefore feeds all other departments of a mission's station work. He is equally well known by government and police officials. His reputation is that of the one man in the region who always tells the truth, deals justly and frankly with all, and therefore is worthy to be followed.

"He is the extension worker. He feels the pulse of the entire missionary work."

A MEXICAN EXPEDITION

By Rev. ALFRED C. WRIGHT

Early last spring a letter from Mr. Wright, written from Cumpas, in the State of Sonora, Mexico, told of his plan for an evangelistic tour, in company with Don Alyandro Villa, of the church in Cumpas, his daughter, and a Mexican gentleman who holds a position of authority in the Cumpas county seat. The report of that expedition has just been received and is as follows. — Editor.

OUR journey was by horse, as there is not even a wagon road most of the way, and a good portion is through and over mountain trails, amidst the wildest scenery, and rising at the farthest point to the real continental divide. The mountains are covered with immense pine forests and with a little snow still in places protected from the sun's hottest rays.

The trip occupied thirty-four days and covered 276 miles. Thirty-seven services were held, with a total attendance of 2,081, or an average of fifty-six. These may not seem large gatherings, but if "Billy" Sunday were to draw as large a crowd in proportion to the population of New York City, his tabernacle would have to hold 4,000,000 people. In many places, practically every person there came out to hear the preaching. Never in Mexico have I seen better attendance, had better attention, or been received with greater kindness than here.

At one place (Yécora), we arrived a little before sunset. Word was sent around, and by the time we had finished eating the schoolhouse was filled, while a large crowd stood outside, waiting through a long service, and then asked those who were inside to change places with them, so that they might hear the sermon! It was usually between ten and eleven o'clock at night before they would let us stop preaching and singing, and that after riding most of the previous day, and expecting to rise early the next day to continue our journey. During the entire month we stayed in no place more than one night, except on Sundays.

We had a pack mule to carry the baby organ, our bedding, and sufficient food for several days, for we had to spend three nights in the open, and often the best which they could offer us was a place on the hard, earthen floor on which to spread our blankets.

There have been three organized churches in this district, but owing to removals and estrangements there is really but one left, though there are groups of believers in many places. Most of those who attended services were entirely new, and in three places this was the first evangelical service that had ever been held. There was no disturbance or opposition of any kind. In the one church, at Santa Rosa, four were received to membership, fourteen children baptized, and nine candidates proposed for reception later.

Three things are worthy of special notice. The practical application of the decree prohibiting the manufacture and sale of alcoholic liquors is the first. Not a drunken person was seen on the trip, nor was any service interrupted by intoxicated individuals—a thing absolutely unheard of before in such expeditions. On entering one place, we were stopped by the police to examine the box in which we packed the baby organ, to see if we had any liquor in contraband. At another, in

passing along the street, a strong smell of *mescal* was perceived; and within half a block we met the mayor of the place, who told us that they had just poured out on the ground fourteen demijohns of that precious liquor from the house we were passing. Prohibition in Mexico is the biggest kind of a revolution!

The second noticeable fact is the absence of priests. Not one is left in this whole state. No Roman Catholic services are held. One church has been converted into a hospital. A priest who had been marrying and baptizing secretly was sent for while we were at a village, and set out to marry a couple in a neighboring town. It was a trap to arrest him for having spoken depreciatingly of the civil marriage service, and he was in the military barracks as a prisoner when we returned.

The third fact is that the public schools are being developed as never before. New ones are being established rapidly, and we met droves of pack mules laden with school furniture eight and ten days' travel from the nearest railroad station. The freight on such material is very high, but the present state government is doing everything possible to provide teachers, schools, and material.

While we do not yet know how far the application of the new constitution will affect us, it does not seem probable that in this state it will hinder permanently a work that is proving to be so well received; which is wanted, and truly needed.

TESTING TIME OF PLAGUE

A RECENT issue of the *Intelligencer*, organ of the National Missionary Society of India, contains an account by Rev. I. B. Bawa, an Indian leader connected with the American Board Mission at Ahmednagar, of his visit to Karmala, one of the fields being worked by this union missionary society of Indian churches.

Plague had not long before broken out at this place, so that the town was practically vacated and people were living in huts of grass or of corrugated iron at distances of from one to five miles. Business was continued in the town only from noon to four o'clock. The life in the bazaars was naturally slack, though the factories of various kinds were keeping busy.

Mr. Bawa himself occupied one of these temporary huts, and so had chance to see the life of the people in this disturbed time. He noted that many were sitting with folded hands, doing nothing but complaining about the weather and the plague, dwelling on their difficulties, and whiling away time in idle gossip, although in the factories they could have been earning a living wage.

By contrast, he was greatly impressed with seeing the brave Christian workers busy in their efforts to reach the people. He instances one evangelist, a blind man from Miss Millard's school in Bombay, dealing with a man who had come to ask whether or not he was reading in the right way. Preaching in the bazaars and in the surrounding villages, and watching especially for chances to reach individuals, these Christian workers, preachers, evangelists, Bible-women, keep faithfully to their tasks. Not only do they preach to "untouchables," the outcastes, but some of them reach out for the caste people, even Brahmans and those of the highest castes.

It appeared that the blind young men were a source of attraction, and by their very appearance were witnesses to the gospel.

"Look at what this religion of love does even for the blind and the outcastes," the people say; "we would

have cast such away as accursed, suffering the consequences of the sins of their previous birth. But Christians have taken them up and have taught them to read and write and speak intelligently."

Not only were they using this time for the furtherance of the gospel, but they were also, as Mr. Bawa noted with delight, addressing themselves to the common needs. It was the time of harvest; farmers wanted men and women to help in reaping; so the workers, including the Bible-women, went out at night, when feasible, to help as laborers in the fields. Their main object herein was to gain an opportunity of teaching the lesson of helpfulness to fellow-creatures and to preach the gospel to their co-laborers.

Some striking results were recorded by Mr. Bawa. A Maratha had come out for baptism, who, being of higher class, was persecuted for casting in his lot with the untouchables. His profession separated him from father, mother, wife, and children. He would not leave his relatives, in spite of their insults, as he strongly hoped they might yet follow him in his new faith. Though he was hated, though his food was tossed to him by his wife in the place where he was driven because his people would not give him shelter in their camp, he suffered all cheerfully in the hope of winning them to his Master.

At length the plague carried off his parents, his two brothers, and his nephew. Not wishing to be a burden to any one for his burial, the poor man carried about five rupees ($1.65) tied to his waist, to provide for his burial. His turn came at length, and with the name of Jesus on his lips he also expired.

Other life stories of similar import reveal the power with which the gospel grips the hearts of Hindu men and women.

FENCHOW SOLDIERS WHO SOMETIMES DO GUARD DUTY FOR THE MAGISTRATE

They are more reliable than the city's policemen

THE GODS IN FENCHOW TEMPLE AFTER THE FIRE

THE TEMPLE FIRE IN FENCHOW

MISSIONARIES TO THE RESCUE—FRUIT SPRAYER FOR FIRE ENGINE

The first news of these events came to us from Miss Ruth W. Tolman, one of the latest arrivals at the Fenchow station, written in graphic and staccato style on post cards and headed, "Special telegrams from Fenchow." The "telegrams" contained the gist of the matter; we have, however, gathered details from letters from Mr. Leete and Mrs. Watson, so that the account which follows is a compilation from various sources.—EDITOR.

A CHINESE temple generally uses the tower above the big entrance gate as a stage for theatrical performances. The opening faces inward toward the largest temple building, across a courtyard. Thus the gods may enjoy the play and incidentally the people, with whom the yard is usually packed.

On the evening of April 16, a theatrical troop was giving a performance in the court of one of the largest and most beautiful temples of Fenchow, that old Shansi city where the American Board maintains a hospital and growing educational and evangelistic work. The temple courtyard, eighty feet deep, was packed with folks, about fifteen hundred in all, including many of the leading men of the city with their families, who were enjoying the show. Suddenly sparks from an eating stand set fire to a quantity of hay which was stored in a row of buildings on one side the temple area. A terrible panic followed. The crowd stampeded for the temple gate. In their mad rush out of the yard, they killed and injured over sixty persons, mostly able-bodied men—for women and children had to wait! Men crushed and bruised were dragged out by their comrades, only to suffer death at the hands of would-be friends, who walked them up and down (with the intention, according to Chinese medical theory, of exciting the vital functions) until the heart refused to keep the brain supplied, and they fainted and died.

There was really no reason for such fear, as the audience was a standing one and could easily have gone quietly out; but the fire was interpreted as sent from heaven, and the terror of death, felt so keenly by the heathen heart, held full sway. Probably many others would have been killed save for the efforts of Dr. Ma, hospital assistant of Dr. Watson, who was near the temple, heard the alarm, climbed over the wall into the inclosure, and ordered the people to go slowly. Dr. Ma discovered that the police were all running away, but persuaded four to go back with him and help quiet the crowd.

The news of the conflagration soon reached the American Board compound, on the other side of the city. Seizing

all implements of possible use, including Dr. Watson's force-pump fruit tree sprayer and Mr. Leete's chemical fire extinguisher, the three American men, Dr. Watson, Mr. Leete, and Mr. Warner, made for the scene of action. To their amazement, no one would stand within a block of the place; the crowds that throng an American fire were conspicuous for their absence. They mounted a house near by and looked over the situation. No water was to be had anywhere. It had not occurred to any one to fight the fire. Dr. Watson sent to the yamen, and at length induced the magistrate to send a cart of water drawn by an ox and driven by two policemen, who carried paper lanterns, although the fire was lighting up the whole city!

FIGHTING THE TEMPLE FIRE WITH DR. WATSON'S TREE SPRAYER

The excitement was too much for the ox, and just as the missionaries got their buckets under the spigot at the back of the cart he bolted, and tore down the street, water and all, for half a block before he could be brought up.

In the meantime, Messrs. Leete and Warner had prevented the fire's spreading to the native houses on one side; and now, after half an hour's work with the fruit sprayer, the three men and such Chinese helpers as they could rally succeeded in putting out the fire on the end of the temple which contained the home of the gods. They pointed with some amusement to the false-faced, bead-bedecked gods of whom they were the saviours; but their sensations were somewhat different when they learned, next morning, that the house from which they fought the fire, and which stood within ten feet of the blazing structure, contained a dozen or more kegs of powder—enough to have blown up the whole city!

Next day the deputy of the magistrate came over to the mission compound to bring the thanks of the city to the foreigners and to the Chinese church members, also money to help the fire sufferers, who were being cared for in the mission hospital. Next, the temple managers invited the Americans to a feast; and by way of climax, the chief of police arranged with the temple authorities to allow the missionaries and Christian Chinese to conduct preaching services in the temple court. This chief of police is a member of one of the mission's "gentry Bible classes," and he made one of the strongest addresses of the first day's preaching, urging the people to forget their superstitions and to study the "Jesus doctrine."

Mr. Leete, in a letter of April 29, gives a further account of these services:—

"Beginning with special open-air meetings among the ruins of the temple, in three days the evangelistic effort had extended to the four suburbs as well, each of the five daily meetings averaging a shifting audience of 100 persons. That is, during the past week over six hundred persons have heard

the gospel daily. Last night we held a special evening meeting for inquirers in our rooms at Tai-Ho-Ch'ian. Although this is the most convenient of our places for men down-town, it is quite out of the way. A few of the most earnest came, however, and we had a good meeting. Tonight we meet again there.

"Unfortunately our meetings cannot be kept up, as during the special week just passed. To carry services along on such a large scale, we had to call upon many of our school-teachers and pupils, who cannot be spared from their regular work daily.

"Although the church in Fenchow has been well established for six or seven years, comparatively few people understand what it is in the city for! But, seizing the opportunity given by the stir caused by this burning of the temple and the deaths caused in connection with the fire, we have gained the ear of the people.

"Today 2,000 specially prepared tracts, just printed on our little press, are being put in every shopkeeper's hand. Scriptures have been sold in good numbers and other tracts freely distributed at all our meetings. Our church members have also formed themselves into four preaching bands, which go out into the streets of the suburbs, speaking to attentive audiences which include wide-eyed farmers as well as men from the city shops."

After summarizing the facts which the fire and its following events have proved to him, *i. e.*, that Fenchow people are glad to hear the gospel and can be reached with proper facilities; that the mission has not halls conveniently located for teaching inquirers, and that it is only by long and constant teaching that the gospel can really enter the heathen heart, Mr. Leete declares for radical action. He says the only reason the Fenchow station has no proper places for evangelistic work inside the city is that it has not been furnished with the money for buying the property and putting in shape suitable buildings. And that responsibility he lays before friends of the Board at home.

THE "JUDGES OF HELL" ARE NOT PLEASED

A row of the damaged gods in the Fenchow temple were supposed to be judges of hell pronouncing sentence on the souls of unfortunate sinners

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1916	$17,506.22	$1,701.67	$882.05	$5,279.28	$10,000.00	$2,531.50	$37,900.72
1917	12,924.13	2,833.92	430.53	1,785.46	10,000.00	1,895.50	29,869.54
Gain		$1,132.25					
Loss	$4,582.09		$451.52	$3,493.82		$636.00	$8,031.18

FOR NINE MONTHS TO MAY 31

1916	$213,074.56	$24,677.36	$12,774.66	$141,393.67	$35,445.00	$18,339.68	$445,704.93
1917	218,806.57	31,834.26	11,124.65	160,388.10	36,675.00	18,291.10	477,119.68
Gain	$5,732.01	$7,156.90		$18,994.43	$1,230.00		$31,414.75
Loss			$1,650.01			$48.58	

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR NINE MONTHS TO MAY 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1916	$206,365.39	$112,765.16	$8,777.06	$327,907.61
1917	186,389.48	152,946.22	12,085.32	351,421.02
Gain		$40,181.06	$3,308.26	$23,513.41
Loss	$19,975.91			

AN EMERGENCY CALL

OUR readers will not be long in realizing that the officers of the Board are deeply concerned over the financial situation. The fear which is upon us is reflected in various parts of the magazine, and is set forth definitely in the statement of receipts which we print herewith. In the last number we recorded a loss of $3,084.05. To this we must add a loss of $8,031.18 for May. If this continues much longer, the gains we accumulated during the winter months will be wiped out and a deficit will stare us in the face on September 1.

Let us have clearly in mind that holding our own as compared with last year will not do. We must make a gain of approximately $80,000 to cover the many additional expenses entailed by the war.

Here is the situation confronting the Board. The war adds greatly to the cost of the work. At the same time the war produces a large number of competing appeals of a humane and patriotic character. What should a Board do under such circumstances? Certainly it should not decry the responding to these other appeals. Certainly it should not curtail the work

of missionaries and institutions which mean life to millions of our fellowmen. Will any one deny that the only thing to do is to rally the friends of the Board to meet the new situation by new consecration and loyalty? Just as the times call for new applications and measures of patriotism, so also the times open up new paths for Christian benevolence.

We believe every true friend of this work will accept this view of the case. We count upon our churches and individual friends rising to the situation, just as they did in the Civil War, when the treasury of the Board not only was sustained, but enough extra was sent in to make possible the opening of three new stations in China. Possibly the right policy at this time would be to plan for a strategic advance in lands like Russia, China, and the Philippines. Such an attitude would be a magnificent challenge to faith and sacrifice, and it would be in line with the teachings of our history. As the military people say, "Usually the best defensive is an offensive." We shall welcome opinions on this point; but much more shall we welcome emergency gifts from churches and friends of the work.

SOME STIMULATING EXAMPLES

While we discuss the question of retreat or advance on the foreign field in war times, there are those who have settled the case by marching on ahead. The Canadian Congregationalists, who for years have supported the work at Chisamba in West Africa, and who recently assumed the main responsibility for the new institute at Dondi, have been raising a building fund of $25,000 for the institute in the very midst of war times, and notwithstanding the fact that the Canadian churches have been drawn upon heavily for relief work. It is only just to say that in their giving they have put our prosperous American churches to shame. Now comes the news that they have raised, not $25,000, but $30,000 for Dondi, and are pushing on for $40,000.

Last month we chronicled the progress of the Presbyterians in raising an extra fund of $1,000,000 to meet pressing needs on the field, and how they have already passed the halfway mark. When people argue that this is no time for foreign boards to expand their work and urge upon us that a decline in gifts is to be expected, what have they to say of this successful Presbyterian movement?

Then look at the British and Scottish societies, whose constituents have stood up so magnificently to their financial responsibilities the past three years. England has given far more than America to relief work; Englishmen are taxed to a point hardly conceivable in this country; yet England will tolerate no set-back in her missionary work abroad.

If these examples mean anything, this is no time for holding back or for complaining. By every consideration of loyalty and opportunity, we are summoned to advance.

FRIENDS IN NEED

SEVERAL NOTEWORTHY GIFTS

Again the pleasant incident of the month is the discovery of gifts that come unexpectedly and from beyond our reckoning; sometimes as direct answers to prayer, always as proofs of the splendid loyalty and support of the Board's friends.

Mr. Banninga, successor to Dr. J. P. Jones in charge of the seminary at Pasumalai, South India, has laid plans for a splendid development of the work. Five or six different denominations are sending their young men to be trained in this union institution. When theological schools combine on a union basis, it means coöperation indeed on the foreign field; Mr. Banninga sees larger classes, possibly doubled attendance, with increasing power centered in the lives of the men thus trained for strategic evangelism in the Madura

field. He absolutely had to have a hostel, or dormitory, to accommodate the new boys coming in. He ought to have two enlarged classrooms for the increasing classes, together with a library fund and salaries for new professors.

The week of Mr. Banninga's departure from Boston had come and he had not received the major portion of these requirements. A member of the Prudential Committee approached a good friend of the Board in a chat of a few minutes' duration; and here comes her letter, expressing deep satisfaction in sharing in the Dr. J. P. Jones Memorial, with a promise of $2,500 to build a hostel. This gift meets the offer of a consecrated business man who has authorized Mr. Banninga to enlarge his classes and to train increasing forces for the new era in Madura.

THE KODAIKANAL SCHOOL PROSPECTS

Good news for the Kodai School! After several years of financial stringency, two friends have come forward with large gifts and several with smaller gifts, so that the school sees light ahead. In the past year it has accommodated as many as sixty children of missionaries. Fifteen were turned away because the school was full. Dr. Wilson, as principal, carries heavy responsibilities. As the natural head of the missionary community there at Kodai, he is a year-round resident. His ability as a physician has proved a great asset to the school, inspiring confidence in the minds of parents. A few years ago the neighboring property at "Airlie" was purchased, and this year it had to be occupied, so that the mortgage of $3,500 on it was an embarrassment. Through Dr. Stanley White, of the Presbyterian Board, some anonymous friends met most of this mortgage in a gift of $3,000. Then a good friend in New York made a generous and timely contribution of $10,000, in answer to an appeal from Rev. Edward Holton, of India. This gift will clear the mortgage, make needed repairs, meet one or two existing deficits, furnish a necessary cash fund the absence of which had embarrassed the treasury, make possible several improvements and additions, and leave a balance to count on the needed endowment. Every missionary's child who has passed through Kodai School will rejoice at the good news. Several friends have made separate contributions, among the number being some of the charter givers to the foundation of the school eleven years ago.

If the story of gifts like these brings satisfaction to any friends looking for investment, we can mention many such inviting openings; for instance, a wonderful chance to place $2,500 for a school in South India; and $6,000 for the establishment of a model farm, agricultural plant, experiment station, and dairy, all under the efficient management of Dr. Edward L. Bliss, of Shaowu, China. We covet the chance to present details to any friends who are interested.

* * * * *

The other day a young but aggressive bond house in Boston was holding its semi-annual dinner for its sales force. All the members of the firm sat down with their employees, possibly fifteen in all. After the dinner they heard the story of the continuing need of relief in Armenia. The particular item that gripped their thought was the fact of the thousands of orphans that have been gathered under the protection of Dr. Raynolds and our friends in the eastern border of Turkey, around Van. This business organization figured that they had had a good year and owed somebody some thanks. So there at the table the president suggested that the treasurer send to the Board a check for $250 for those orphans in Eastern Turkey. This gift follows a similar amount six months ago for general Armenian relief. We commend the example to other firms that have prospered.

FOREIGN DEPARTMENT

THE BALKANS

Wonderful Deliverances at Monastir

"They have had several wonderful deliverances at Monastir," writes Rev. W. C. Cooper from Salonica, our station in Greece. Mr. Cooper had asked the American consul at Salonica to make a "welfare inquiry" regarding Miss Mary L. Matthews, who is standing stoutly by the mission work in Monastir. The inquiry was answered on April 1 by a statement that Miss Matthews and all her "wards" were well and the mission property in comparatively good condition.

Mr. Cooper alludes to the death of Mrs. Hartley, sister of Sir John French, in Monastir not long ago. The press dispatches announced that Mrs. Hartley was struck by a piece of shrapnel. Mr. Cooper reports that Miss Matthews was taking tea with the unfortunate lady when the accident occurred, and that Miss Matthews ran for help in spite of the falling shells.

Miss Matthews herself, writing in January, while matters were a little less exciting than they have been of late, said to friends in Salonica:—

"I hope my letter to your station reached you by our Christmas. The *Nachalnik* promised to send it. He has been kind and I have no complaint to make, so far. I go to him for orders for flour—a bag a week for thirty-eight people in our yards, including the orphans.

"Pastor Gonin is here, or sends a substitute every Sunday for the service in our church. He was kind enough to make complaint for us when soldiers scaled the wall from the alley and stayed in the orphanage yard all night, opening the door to the street and admitting others at 1 A.M. until there were eight of them. They knocked on the doors, but only succeeded in frightening the people inside.

"A German shell fell into our yard a week ago last Sunday and broke in the wall of the printing-press house. A piece flew into the alley opposite our gate and injured a boy. Nine more panes of our windows were broken, but we were all inside, the orphans having gone in about five minutes before the shell struck. Yesterday, about five o'clock, two shells, one after the other, struck the guest room of one of the smaller houses. One of our young women was eating supper in the opposite room, but was unhurt. A shell fell in the yard opposite our annex one day, and a bit flew through my window and shade and fell near my desk.

"We stay downstairs when the shells are whistling over us. Usually the forenoons are free, so we do errands then. Today I got home at 11.30, and the shells began to whiz just as I came in. We have our meals in my cellar. It's a nice little dining room and we don't have to jump and run when we hear shells. It is quite unlikely that we shall be hurt in the basement, as shells rarely break through more than two floors."

The letter runs on in similar fashion, telling items of interest to the group of friends in Salonica to whom it was written—of hairbreadth escapes, of comforts they would be glad to have, of their desire for letters, etc.; and the writer incidentally remarks that one or two of her "wards" are so nervous she will be glad to get them off to their friends in a less exciting atmosphere. Of leaving herself, or of resigning any of her responsibilities, Miss Matthews says never a word.

TURKEY

Stories from Erivan

Rev. Harrison A. Maynard, writing from Erivan on March 8, tells of the experiences in prison of one of his Armenian friends which he says reminds him of Paul, and especially of Peter, when in prison:—

SEVENTY-EIGHT CANDLES

Dr. George C. Raynolds, busy among the orphan refugees at Erivan, Russia, reached his seventy-eighth birthday last February. Somebody made for him a birthday cake, decorated with seventy-eight candles. The picture (which has the infirmities of a flashlight) shows Dr. Raynolds himself, Mrs. Yarrow, and some of the Yarrow and Maynard children, sitting around the table on which the cake reposes

"He and two other preachers were arrested and carried to jail, preparatory to being murdered. That night they were taken out to be killed, but for some reason, unknown to them, they were brought back. Their captors said to them, 'We do not know why our superior officer has called you back tonight, but without fail you will die tomorrow night.'

"The three men spent the time in prayer and singing. My friend says he was the happiest then of any time in his life. With the three preachers were other ill-fated Armenians, some of whom ridiculed them as they prayed, while others cursed them. But gradually scoffers and blasphemers came to unite with them, until their group was the largest in the prison.

"Toward evening of the second day, Dr. Atkinson, Consul Davis, and Mr. Ehman came with permission to take them away. When they left, their companions who had scoffed and cursed saw them go 'without envy,' *i. e.*, in the spiteful sense. Those who question the experiences of exaltation of some have never been at the door of hell or in it. This man interests me greatly because he is keen enough to analyze his own experiences and to marvel at them."

*

JAPAN

Buddhist Priests Seek Light

Rev. Jerome C. Holmes, who joined the Japan Mission in 1913, is stationed at Otaru, one of the cities of the Sapporo station, on the northerly island of Japan known as the Hokkaido. He has been devoting himself to language study and evangelistic work, and has had many interesting and inspiring experiences. He writes of one of these, under date of April 3:—

"Last Saturday evening I had a short good-by call from a young man who has been teaching English and Ethics in the Middle School at the foot of the hill below our house. He is a young Buddhist priest, who has farmed out his temple and gone to teaching as a more lucrative profession. However, he is really a spiritually minded man, a real religionist. He has been for a long time in great anguish of mind in his attempt to decide which is true, Buddhism or Christianity. He talked with Mr. Kanamori, when he was up here on his evangelistic tour. He has called on me once or twice before, to talk with me, but my language is rather insufficient to make me of as much help to him as I longed to be.

"About a week ago he went to Sapporo and had a three hours' talk with Dr. Rowland. After that he came to me and asked if there were any seminaries in America to which a man could go and learn or study Christianity. I told him that there are. Then he wanted to know if there were any here in Japan. I enlightened him. Then I told him that what he needed was an opportunity to get in touch with Chris-

tianity as it is lived, not as it is taught, and he agreed with me. I hope to put him into a Christian home for a while, some time in the near future. He is going back to his home on the main island, and into a place where Buddhism is very strong. I am hoping that he will find the truth soon. If he becomes a Christian in the near future, I believe that he will become an evangelist. I am praying for it.

"While we are on the subject of priests, let me tell you of one I met in the town of Hahoro, on the coast of Teshio, who told me that he reads his Bible every day as faithfully as he does his other religious books, perhaps more so. He said that it was the shame of the priests that they were not as earnest in their evangelistic spirit as the Christian ministers. I asked him why. He replied that they were nearly all leading disreputable lives. The other priest made exactly the same statement to me, with the same words, several months later. This Hahoro priest wished to be told the next time we came to his vicinity, and promised to ask his people to come to hear us."

THE PHILIPPINES

A Genuine Conversion

A letter from Rev. Frank C. Laubach, now located at Cagayan, on the northern shore of Mindanao, speaks of a course in Bible study recently given in Cagayan by Mrs. Jansen, wife of the Presbyterian missionary of Cebu Island.

This work, Mr. Laubach says, is Mrs. Jansen's passion and her gift. "She had a class of something over fifty young men and women. There is wonderful material among those young people, almost all of whom are members of our church, and we are praying and believing that they will one day furnish us with capable and spirit-filled evangelists.

"One of these young men, in particular, is a constant wonder to me and to all Cagayan. He was, in some respects, the worst young man in Cagayan six months ago, though very bright. Today, with the single exception of our evangelist, he is the most useful for the evangelization of Misamis Province. His gratitude for the work Christ has wrought in him makes his experience one of hope wherever he goes. He needs only to remind people what Christ has done for him, for they know what he was and what he is.

"Yesterday this young man said to me: 'My idea of what I would like to do for the future is growing clearer and bigger all the time. First I thought I ought to become a medical missionary. Then I thought the work in Mindanao needed me so quickly that I would go into evangelistic work at once and study till I am ready for ordination. But now I see that the Philippines need more than the evangelists they have been having. I want to get all there is to be learned here in the Philippines, and then go to America and get more perfectly prepared than any Filipino ever has been for every phase of the ministry. Such a large

CARRYING COCOANUTS TO MARKET IN CAGAYAN, P. I.

number of people have left the Catholic Church in Mindanao and have lost faith in all religion, that they need men who can answer all their questions with sympathy and clearness. I am only seventeen years old and I have finished

first year high school, so I believe I can do it.'

"I believe that Agapeto Raagas can do all he has planned. He has an unusually bright mind and initiative greater than I have seen in any other Filipino."

*

MICRONESIA

News from Jaluit

In the *Missionary Herald* for May we printed a letter telling of the serious injury to Mrs. Charles H. Maas by fire, while at Mejuro We are glad to report the receipt of a letter from Mr. Maas, dated March 4, stating that after ten weeks in the hospital at Jaluit, of the Marshall Islands, Mrs. Maas's condition is improving. She is still unable to walk, but it is believed that after a month, or possibly more, she will be able to move about again.

Miss Jessie Hoppin, of Jaluit, had with her, at the date of Mr. Maas's letter, about forty girls. All the Gilbert Island girls who had been at Kusaie, but whom the British authorities had recalled to the Gilbert group, had just arrived at Jaluit. But as there was no immediate prospect of a vessel going to the Gilberts, Miss Hoppin was finding it quite a problem to house and feed her large family.

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AFRICA

Church Building at Mt. Silinda

It is with great pleasure that Rev. Thomas King, of Mt. Silinda, reports that work is actually under way on the first church building of the American Board mission in Rhodesia. For about ten years the agitation for the church has been going on. The natives have given money toward the cost, one man contributing thirty days' work of his oxen, amounting to some sixty dollars in money, and that in spite of the fact that his own wages are small and his needs many.

Mr. King says that the people have but a vague idea of what it will cost to put up a suitable building, and it is, he finds, impossible to figure costs any more on building materials than on food and clothing. However, with nearly three thousand dollars in sight, they launched out and hope to have the roof on before the next rainy season.

He says: "In two weeks we start on the brick work, and shall soon be ready for the doors and windows. There is a tower to our church that will require a bell. The rooms will need seats. There are so many things necessary to complete a church!" And he suggestively asserts that while the natives cannot pay for the whole of such a building, he has assured them that friends in America, when they hear of the sacrifices of the Rhodesia church, will very soon come to their aid. Evidently Mr. King has faith that a word to the wise is sufficient.

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A Service with the Book in Beira

Our readers will remember that last month, in an editorial paragaph entitled "Chindau Literature Begins," we described the newly printed pamphlet written and compiled by Rev. Charles H. Maxwell, of Beira, in Portuguese East Africa. The booklet contains ten hymns, ten prayers, ten commandments, etc., and is the first matter ever printed in the speech of that people who live along the coast south of Beira and along the Busi River.

Mr. Maxwell invited the Portuguese governor of the district and the secretary general to be present at the first Sunday service at which this booklet was in use. A letter just received describes the event:—

"In answer to my invitation, the governor and the secretary general attended the service in our chapel, Sunday afternoon, March 11. They sat

IN FRONT OF THE MISSIONARY'S HOUSE AT BEIRA

Mr. and Mrs. Maxwell, with their children, on the car; Rev. J. P. Dysart, of the Rhodesia Mission, at the left. The track and push car are a Beira device to relieve the burden of wading through the deep sand of the streets

with evident interest throughout our usual service of about an hour's duration, conducted in the vernacular. There were just about one hundred young men present and a few others, making the chapel comfortably full. All entered heartily into the service, especially the singing of some of the new songs, which they had learned to sing but which they were seeing for the first time in print—except as we had shown them the books previously, just enough to be sure no one would say out loud in the presence of our guests, 'I can't find anything in this book!' or something of that sort.

"The sermon was on Matthew 7: 13–14, and at its close I asked Mr. Luz, my Portuguese assistant, to repreach it in brief for the benefit of our guests in their language. At the close of the service I took for the text of an address to the visitors the booklet which I had that day in their presence issued to the natives, giving them their first printed example of their own language, and specially bound copies of which I wished next to offer to the visitors in honor of their first visit to our chapel. I announced that the natives present also wished to offer their compliments, and had chosen Machosha Barreiras to speak for them. With a few trembling words in Portuguese, this native offered to each of the visitors a copy of the Portuguese New Testament in fine large type, which was received quite graciously and I venture to declare was the first gift ever proffered to either from the hand of a native.

"The response made by the governor was brief but cordial. Grasping my hand, he said that he wished to congratulate us on the good order in our service, its practical nature, and the evident work expended, especially as he realized the 'tremendous work' evidenced in the printed samples of which he was much pleased to receive the specially bound copy; and he expressed the hope that our work would grow and be permanent in Beira.

"As the governor was leaving in a day or two for some weeks' absence from the territory, we sang at the close of the service, in Portuguese, 'God be with you till we meet again.' At the end of the hymn, which probably he had never heard before, he interrupted the service by shaking hands again with me and then with each other person on the platform, and saying, 'God be with us all.'"

New Names on the Map of Africa

Mr. Columbus C. Fuller, who is principal of the school at Chikore and is in charge of the industrial work at that station of the Rhodesia Branch of our South Africa Mission, has just sent a most stimulating letter about the opportunities for new work, for entering new territory, and for reaching new groups of people in Rhodesia. All that seems to be lacking is the helpers to take up this territory. If these locations can be properly occupied, the map of the South Africa Mission will show a good number of new names. Mr. Fuller writes:—

Ziki's, West of the Sabi

"Ziki, the chief across the Sabi River, in whose territory we were so anxious to locate a station, was here recently on a visit to his friend across the Umsilizwi River, to the east of us. I had not seen the old man for four years, but knew him at once and he seemed to remember me.

"We questioned him closely about matters among his people, and he said that the Dutch missionaries had not yet come into his territory. They opened a new station not far from him two years ago, but I am inclined to think that the old chief has not yet given them permission to locate in his country.

"He had several of his headmen with him, and none of them were very frank in discussing the matter of a school among their people; but Mr. Wilder took the opportunity to give them a straight talk and good advice. When the old chief dies, as he must within a few years, I have no doubt that his country will be occupied.

With Chiomo

"We are overwhelmed with openings for new work. 'Chiomo,' one of the principal chiefs to the southeast, has asked for a school to be opened in his territory on this side of the border, although most of his people are in Portuguese territory. There is more than one opening across the Sabi. Everything is ready for the school at Chipwga and it will be opened next month.

Mutema's

"It is a long fight to get into Mutema's (see *Missionary Herald* for March, pp. 112, etc.). I am confident we shall succeed this year, as the patience of the magistrate seems to be exhausted, and he will bring some pressure to bear on the old chief if he continues to play a double game. Nearly all of Mutema's people want us to open a school there at once, and our men are ready to go. Mutema has more boys and girls away at school than any other chief of whom I know. His people are generally more progressive than most of the natives of the district.

Chief Gwenzi's Village

"No doubt Mr. King (of Mt. Silinda) has written about the opening at Gwenzi's and of his hope to establish a school there. Few chiefs in this country have as many people as Gwenzi, and as he is near Mt. Silinda, his people know what we teach and what it means to become a Christian. Personally, I think it is one of the most important points for us to occupy. We should have gone in there long ago.

Mphungu's Ambitions

"Our work at Mphungu's is already bearing fruit and people are becoming converted. The conversion of a schoolgirl who was to have become one of the wives of the chief led to a great disturbance. The chief wanted to throw out the school and the teachers. But more sober counsel prevailed and there is peace again, although I hear the girl is not yet back in school. The head wife of Mphungu—he has a lot of them, six or eight—has professed conversion and can have a great influence over all his people.

"Mphungu says that he is a Christian, and he is urging other people to become Christians; but the old chief is closely wedded to his wives and his beer pots, and it will be hard for him to give them up.

Gogoya's

"You probably know more about Gogoya's (*Missionary Herald,* September, 1916) than any other part of our field at present. I do not see how the problems are to be met in connection with that field, but hope the way will open. We must fully meet the conditions of occupation if we are to hold the concession. We *must have* more workers, or the ground already gained cannot be held.

"The work here is more encouraging than ever before—church, school, industrial and native community in general. In spite of the disastrous fire and the outbreak of lawlessness last year, I am sure that we have a better hold of the situation than ever before. It is only a question of maintaining what we have won by years of hard work."

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INDIA

A Village Baptism Near Sirur

One of the villages in which an evangelistic worker has been placed under the new "fifty-fifty" plan, which is financed by a New England giver to the Board's work, is Wadegawhan, about three miles from Sirur, in the Poona district of the Marathi Mission. Rev. Arthur A. McBride was called to the place recently to baptize the only two Christians in the village. Mrs. McBride accompanied him, and as it was the first time she had been able to visit one of the new village stations, she has written a bright sketch of the day's events:—

"Most of our villages are at some distance from Sirur, or are on country roads far from the main roads. Today we made the trip a sort of family picnic. Our three children and Mr. Clark's little boy, who is staying a couple of weeks here, with nurse-woman, driver, and luncheon, besides myself, made a rather full tonga. All went well, however, and in half an hour we saw the place among the trees. We bumped over the rough cart road to the village, forded a stream, and found ourselves under the magnificent banyan trees in front of the village gate. The trees were full of birds of many kinds, who had come to eat the red fruit of the tree, which is a variety of the fig family. Just as we drove up, we saw a number of men coming across a field from another direction. These were some of our teachers and preachers who had been spending Saturday

AN AVENUE OF BANYAN TREES

SLOW BUT COMFORTABLE TRANSIT

An American carriage, drawn by Indian oxen, driven by an Indian coachman, in front of a missionary's house at Pasumalai

and Sunday at another village a few miles distant. A fair had gathered several thousand people there, and our men had gone to preach to the people, who had come from all directions.

"Mr. McBride came soon after on his bicycle. After a breakfast under the trees, he had a meeting with his workers for pay day and for a conference in regard to the work. I attended to the children and talked with some women who were sitting under a tree crocheting. They were from a wandering tribe on their way from Poona to Ahmednagar. Most of the men of the tribe were in prison for stealing, and the women seemed proud of the fact. These women were escorted by the village people to the next village, so that they would be under guard, as it were, all the time, to keep them from practicing their hereditary profession of stealing.

"In the meanwhile, the people began to gather from fields and village for the baptismal service. This is the harvest time, when every one is busy in the fields; but quite a group had left their work and gathered under a beautiful tamarind tree, whose dense shade shut out almost every ray of the noontime sun.

"With them were the two men who were to be baptized. Krishna was formerly employed in Sirur by Mr. Winsor, and had had much teaching about Christianity. He had, however, drifted away from Christian influences until we opened up this village a few months ago. Mahadu, the other man, has been reached by our worker there and seems to be an earnest seeker. He is a well-to-do farmer, as farmers of his class go. He came asking nothing and expecting nothing from the missionary, but only that he might become a Christian.

"Among the village people who gathered to witness the baptism was the *patil*. This is the government official in charge of village affairs. With him were two other men who had served their terms as *patils*, and are among the well-to-do and influential men of the village. These men are all very friendly, and have shown their

interest in our worker, Mr. Khisty, and in the work in many ways. Mr. Khisty is a much higher type of worker than is usually found in such small villages. He is of Brahman origin. His grandfather was one of the early converts. He is well educated, and this all has much weight with the higher class of the village people. We felt that the place was important enough to warrant our putting the best man available there. And we hope great things from him and his very fine wife, here and in the other villages easily reached from this center.

"Mr. Anandrao Hiwale, our district superintendent, conducted the service. He is a graduate of Bowdoin College and Bangor Seminary, and is a great help to us. The two men to be baptized stood before their neighbors and friends and firmly expressed their faith in God and love for Jesus Christ, and their determination to live a right life with their help. Then in a hush broken only by the twitter of the birds, Mr. McBride baptized them and pronounced the benediction. Soon after the service the workers scattered to their different villages, four, six, ten miles away.

"As we went back to Sirur in the afternoon, after the heat of the sun had somewhat slackened, the two new Christians came running out from their fields, whither they had gone, to greet us again and say good-by. There was a bright look on their faces as they expressed their joy and satisfaction. With them were some other men, and they said that they, too, would soon become Christians. We impressed it upon the minds of the two new converts that now they must bring others to their Master, and thus build up in their own village a strong Christian community and in time a Christian church."

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Circuit Riding in South India

An account of his first evangelistic tour in South India comes to us from Rev. Harold Cooper, one of 1916's reenforcements of the Madura Mission. He writes:—

"Let me tell you some details of a nine days' tour among the small vil-

BLIND MUSICIANS OF SIRUR

Some of these boys are especially helpful in evangelistical touring

lages of Southern India. The tour was completed yesterday and the villages were from nineteen to twenty miles from a railway station. My companion on the journey was Mr. Stanes, a rich coffee planter, who retired from his business in order to enter evangelistic work at his own expense. For eighteen years he has been traveling all over the world, giving object lessons to children by day and magic lantern gospel sermons by night.

"Mrs. Cooper arranged all the packing. We had to take beds, mosquito nettings, boxes of canned goods, kitchen utensils, bread, sugar, canned milk—in fact, everything. Four bullocks were required, two to drag the covered 'prairie schooner' and two to bring the baggage cart. Just picture us going at two miles an hour off the main roads, across ditches, through swamps and small rivers. Sometimes we rode and sometimes got out and pushed, and at all times inquired of every passer-by, 'Is this the road to Karisakulam?'

"The first stop was at Karisakulam and the sleeping place a rickety, broken-down church. That evening there was a full moon and the lantern screen was hung on the side of the church, the people sitting on the ground. Each night from 400 to 800 people were present, all listening to the story of 'Sin, Saviour, and Salvation.' Never did the gospel of Christ seem so full of sweetness and blessing.

"During the tour a meeting for Hindus was held in a schoolhouse. We led up to the gospel message by telling of world-wide conditions. They were much interested in the fact that America had severed diplomatic relations with Germany. During the meeting questions were permitted, and here are some of them: 'What is the condition of Serbia?' 'How are things going in Greece?' 'Can you tell us what caused the munition factory explosion in London?' After answering political questions, we talked about Christ as the need of India. The political talk was simply bait.

"The journey from one of the villages to another was seventeen miles, and two services were arranged for the same day on which the journey was taken. Of course that could easily be arranged in America. Here, however, we must travel from two to three miles an hour by bullock coach over the rough tracks which are only a prophecy of roads-to-be. Rising at 4.30 A.M., the baggage was packed, and before six o'clock the village was left. We walked the first seven miles, but when the heat of the sun was felt, we sought shelter in the coach. Passing by cotton and tobacco fields, we reached our destination by two in the afternoon. A drum band, followed by a delegation of prominent citizens, composed the reception committee. These were aided by every child in the place, many of whom were dressed only in sunshine.

"After finally persuading the reception committee to leave, we attempted to change our clothes, wash, and eat, while the children occupied every crack in the building, with eyes wide open and shining with joy. Cots were unpacked, forty winks were stolen; then came the afternoon meeting, when the children listened almost rapturously to an object lesson which taught them about the Lord Jesus Christ. They went, dinner was served, and 800 people, many of whom were Hindus, sat on the ground looking with great interest at the screen, where pictures of the life of Christ were being displayed. It was surprising how interested they were in the crucifixion and resurrection of our Lord.

"About ten o'clock we suggested their departure. Most of them went, but a few hung around to see how missionaries went to bed under the mosquito netting. And we went to sleep, in spite of the fact that an Indian woman was cooking decayed fish just fifteen feet away!

"At last we turned our faces homeward, saying good-by to filth and dirt, to floors made of cow dung, to centipedes, lizards, snakes, scorpions, and

MR. BALLOU AND HIS BIBLE CLASS OF GOVERNMENT UNIVERSITY STUDENTS

Rev. Earle H. Ballou, who joined the North China Mission in 1916, has of course been spending the year in Peking, studying Chinese. He has also plunged into work, in that he organized a class of students for Bible study, finding them eager and industrious. He believes this work will bulk larger and larger in the future. Mr. and Mrs. Ballou have now been assigned to Tientsin as their permanent location

smaller but more troublesome things. What is the value of such a tour? Who can measure it? The poor have the gospel preached to them. Pastors are encouraged and counseled. Weak places are strengthened and we look into thousands of eager faces who listen to the blessed story of God's redeeming love. Great things are happening here, and already one can exclaim, 'What hath God wrought!'"

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CHINA

Foochow Doctor Goes to France

The Board has granted "leave of absence for the duration of the war" to Dr. James F. Cooper, of the Foochow Mission, in order that he may go to France to engage in work among the Chinese, who are being sent to the front to do work which will release French men for military service. Dr. Cooper is a member of the staff of the Union Medical College in Foochow, and has been working very hard to complete the year's work with his classes there before starting for the front.

In writing about his plans, Dr. Cooper says that the work of the Red Cross and the fact that the Allies are short of doctors have appealed to him for some time. "At present, tens of thousands of Chinese laborers and artisans of all kinds are being sent to all the war fronts to do the ordinary work, and thus release others for war service. The recruiting and managing of this undertaking are being conducted by the British Army. Hospitals and medical attendance for the Chinese are necessary, and doctors who can speak Chinese are in special demand for this work.

"These Chinese are strangers in a strange land, knowing neither the language nor the customs of the countries to which they go. Whatever social, intellectual, or moral forces are provided for others at the front will not be available for these people. They will be exposed to many temptations. They will need friends—some one who understands them and who will be interested in their welfare.

"There is thus offered an opportunity to consecrate the offices of my profession in ministering to the sick and wounded in this great world

struggle, and at the same time of carrying out my original purpose of being a foreign missionary to the Chinese.

"I have, therefore, offered myself and been accepted as an officer in the Royal Army Medical Corps (British), to go to France as medical officer to a Chinese labor battalion. I shall have charge of a hospital at one of the larger bases, and will be at liberty to serve in other hospitals as my work will allow.

"Four Chinese nurses from our hospital here will accompany me. They are all Christian men, and will be a great help to me in conducting meetings for the Chinese and in other ways."

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Peking Statistics

The Peking station had its annual meeting just before Easter. Workers and delegates were present from all the Peking outstations, as well as from the city churches, demonstrating some of the results of mission work in that section. There are now between 1,600 and 1,700 church members in that field; also the past year there were 1,363 pupils of all grades. Church contributions amounted to $1,000 (gold), and over $3,000 (gold) was paid for education by the Chinese themselves.

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Her First Chinese Inn

Miss Ruth C. Tolman, a Carleton College girl, is one of the reënforcements sent by the Woman's Board of Missions of the Interior to Fenchow last winter. Her story of her journey from Peking across country to Shansi and to her station has just come in. We would be glad to share it all with our readers, but space fails us, and we can give only a part of her letter.

Miss Atzel, who is joining the hospital at Taiku as nurse, made the journey from Peking with Miss Tolman, and after the first day's journey the two new missionaries were escorted by Miss Alzina C. Munger, also a Carleton graduate, who had been for a year in China already. Miss Tolman tells of the strangeness of the Shansi mountains, and gives good ideas of the color of the shifting lights, until the party reach Yütze, "the high-water mark of our journey, for there we stayed in a real Chinese inn."

The Approach

"First of all, Yü Chuen, a man nurse from Taiku, met us at Yütze station with camp cots, more bedding, and more 'eats.' He led us in dignified fashion to a Peking cart beyond the platform, and we rode, a distance of perhaps a city block and a half, to the inn.

The Inn's Interior

"The inn is a rim of low, narrow buildings around a square or rectangular court. On three sides are rooms, with latticed paper windows and doors with an outside flap of heavy, blue, padded cotton, and on the fourth side stalls in which donkeys and mules stood peacefully chewing. In the court were ten or twelve Chinese, the inn keeper's carters and servants, who watched us as we drove in. Yü Chuen stopped in front of one of the blue padded entrances and we entered the inn.

"Imagine four blank, whitewashed walls, the room perhaps ten by twelve; one square, latticed window, covered with white paper; a bare, gray, stone floor; two rude wood benches in one corner and one-third of the whole room taken up with a kang (köng), which is merely a brick bench built right into the wall on three sides, height of an ordinary chair, covered with straw matting; on this kang a little, square, redwood table about a foot high, around which you squat to eat; and down in the floor, close to the kang, a little, round hole, through which comes a red blue flame—object, to keep the kang warm to sleep on.

"I explore eagerly; sit on the kang, just to see how it feels, and it feels good; nearly catch fire to my khaki skirt when investigating where that flame comes from; and suddenly behold a cotton-curtained door leading from our palatial apartment somewhere—but where? Alzina and I again investigate. We have a washroom! It is a little room, about half the size of the first; but in it is a wooden bench, bearing upon its blackened surface three enamel wash basins full of steaming hot water! Alzina informs us that this is a very stylish Chinese inn, and that our rooms are distinctly 'high-toned.' Our cogitations are cut short by the entrance, unannounced, of four or five inn men and our many trunks, bags, suit cases, and bedding; also, most welcome of the welcome, our lunch basket and another box of good things sent from Taiku by Miss Heebner.

"Words can never describe the feeling of that steaming water on our dusty hands and faces, or the fun of getting our own picnic supper in that dark, funny, little room. Outside the sound of rumbling cart wheels, of strange, unintelligible calls in harsh men's voices, of donkeys and mules peacefully chewing their evening meal; and inside, by the dim light of two tiny lamps (another sign that this inn was 'stylish') and the bluish light from the little fire, we three girls and the faithful Yü Chuen opening cans, setting the kang table, warming up Boston pork and beans over the kang fire, and making coffee.

"It was nine o'clock Wednesday night, January 10, when we crawled into bed and put out our tiny light. I thought of you people at home—eight in the morning with you—and wondered what you would think if you could have had a glimpse at us—we three girls, surrounded by hundreds of Chinese, the only foreigners for miles and miles! I wondered what you would think if you could have heard the weird sounds that came to us as we lay there, the strange rhythm of the animated conversation of two Chinese

AT YÜ TA HO, THE SUMMER RESORT OF THE FENCHOW MISSIONARIES

It is a beautiful place, with hills and stately old trees around. The mission hopes to have a summer school here for teachers and preachers—*a la* Northfield in America

in a room near ours, the pad of soft footsteps past our paper window, and finally the wailing of a native violin in indescribable minor rhythm, first slow and mournful, then accompanied by a fresh, clear, young man's voice, both violin and voice rising gradually to a frenzied pitch of strange, savage, passionate sounds, sounds that seemed to tumble over each other in their eagerness to escape, and then gradually back to the weird, mournful, minor music of the beginning. I was glad you couldn't see us, for you wouldn't have known, as we did, that we were safer in that little room than in many places in America; in fact, that we were as safe there as in our own homes in America."

CHINESE WOMEN LOOKING IN THROUGH THE MISSIONARY'S WINDOW

On a first visit to the compound to "open eyes," as they say

Several days more were spent on the road, besides a Sunday passed with missionaries in Ping Yao; then on Monday afternoon the tall pagoda of Fenchowfu came in sight, and in a couple of hours more Miss Tolman was greeted by the Fenchow group, and felt that she had reached home.

THE BOOKSHELF

Forty-Five Years in China. Reminiscences by Timothy Richard, D.D., LITT.D. New York: Frederick A. Stokes Co. Pp. 384. Illus. Price, $3.50 net.

One look at the keen yet kindly face that forms the frontispiece to this volume predisposes to a reading of the book, an impulse which is reënforced by the fame of Timothy Richard's career in China. Like W. A. P. Martin and Griffith John, he has seen Chinese life from many angles and touched it on many levels. He has witnessed numberless crucial hours in China's history and has been on the "inside" of more important events than falls to the lot of most missionaries.

The book relates in familiar and leisurely fashion the story of these forty-five full years. By an original method of dividing with numbered sub-titles the contents of the several chapters, the narrative is broken into short sections which allure the reader to dip into a volume that might otherwise seem of formidable size. In this way are covered the author's experiences in pioneering years, in famine times, during the Chino-Japanese War, in promoting the cause of good literature, in connection with the reform movement of 1895–98, during Boxer days, in the era of readjustment that followed, and so on down to his championing of the peace movement in these later years.

To follow the career of Timothy Richard in China is to come into association with all sorts and classes of her people, from her coolies and her country folk to her gentry, her scholars, and her high officials; it is to meet also the leading representatives of other lands who have touched and influenced China's life. Information, entertainment, and much shrewd and original

observation are to be found on the pages written by this able and loyal servant of China and of Christianity.

African Adventurers. By Jean Kenyon Mackenzie. West Medford, Mass.: Central Committee on the United Study of Foreign Missions and the Missionary Education Movement of the United States and Canada. Pp. 119. Price, cloth bound, 50 cents; paper, 30 cents.

Miss Mackenzie, whose books "Black Sheep" and "An African Trail" have been Books of Revelation so far as a certain part of West Africa is concerned, has added to the list this fascinating story of the young folks of the Bantu peoples—of their schools, and how they taught their elders at home; of their going away as teachers to the villages far in the forest, and of their adventures there; and of the story of the adventures of great missionaries, as the African lads who have been at school tell them in the palaver houses of their remote villages.

The book is designed to be used in mission study classes among young people and Sunday schools next year, but every one will read it for its pictures of strange ways in a strange land, and of a lovable and very real people.

THE PORTFOLIO

A Missionary Explains It

Why has the United States, that peace-loving people who have always rightly considered a European quarrel no concern of theirs, now decided to fight Germany? The question is all-important, for it focusses the whole issue of the conflict, on which it is essential that all our readers have clear ideas. Apart from all lesser issues, such as German conspiracies in Mexico, the issue between the United States and Germany at rock-bottom is precisely the same as that between Great Britain and Germany. It is fundamentally a struggle between political freedom and international right, on the one side, and the cause of lawlessness on the other. . . .

It is to deal with a *world outlaw* that the United States intervenes, on the same humanitarian principles of international law as did Britain in 1914. It is a deeply moving spectacle, this union of the Anglo-Saxon world in the cause of human freedom. It is the greatest vindication of Christian principles in history.

In our view, the greatest contribution the United States can—and, we hope, will—make to the Allied cause is the help she can render towards Christianizing this tremendous conflict. As far as events can be forecasted in this changing world, the decision of the United States makes an Allied triumph mathematically certain, by reason of the additional money, munitions, men, and moral value this decision carries with it. But, dear as is an Allied triumph to us, what we desire far more is the triumph of Christian principles and by Christian methods. We rejoice that the American President's momentous speech has once more made clear to the world that this is a conflict between the barbaric conception of a military State and the ideals of a free civilization. . . . It is because we believe that America can help in preserving the Christian character of the war and in establishing a permanently pacific civilization after it that we see in the American declaration a new proof of Providential government.

Rev. J. F. Edwards, in "Dnyanodaya," a weekly paper of Bombay, India.

The Belgians

And the Belgians. What of them? When in schoolboy days we used to read the words, *"Horum omnium fortissimi sunt Belgæ,"* we did not fully grasp their meaning; but after Liége

and Namur, when Belgium stood broken and bleeding, but still fighting and unafraid, the spirit of the phrase burst upon us. "The bravest of all these are the Belgians," the very words that Julius Cæsar wrote two thousand years ago.

F. V. Coville, in the "National Geographic Magazine" (March).

On the Study of Russian?

Rev. Fred F. Goodsell, of the American Board's Central Turkey Mission, being detained from returning to his field because of the war, has been temporarily loaned to the International Young Men's Christian Association, for service among Turkish prisoners in Russia. Incidentally he is studying Russian. Hence these lines, which he says "oozed out during the intervals of triumphant despair."—EDITOR.

This tongue to me
Is but a sea
Of sneezes, koffs, and itches;
But I've no doubt,
When well dug out,
Its charm one's soul enriches.

I've sometimes thought
Time gone for nought
As I have tried to learn it;
I'd often rather,
Without palaver,
Go eat my hat, or burn it.

The Russian verb
Sounds so superb
It needs no explanation;
You think you know,
But soon you show
Your hope lacks all foundation.

We're all quite sure
That literature
Reflects the soul of nations;
It's doubly true,
In Russia, too,
The land of Slav creations.

'Twill be great joy
To read Tolstoi,
Gogol, and Dostoyevsky;
You'll find their books,
— No fear of crooks —
At Wolff s, way down the Nevsky.

Just now the fence
I'm up against
Is simple conversation;
It needs a mind
With grit to grind,
And good articulation.

—*Fred Field Goodsell.*

WORLD BRIEFS

It is reported that the wife of Sun Yat Sen, of China, has become a member of the Baptist church at Macao, and that she was baptized near the place where, a hundred years or more ago, Dr. Robert Morrison baptized the first Chinese convert.

The Japanese ambassador to Great Britain, Viscount Chinda, and the Japanese ambassador to the United States, Mr. Aimaro Sato, are both graduates of an American university, that of De Pauw, in Indiana.

The Peruvian Indians near Cuzco are enjoying the services of an industrial missionary. A Mr. Payne, an Englishman, is instructing a colony of Indians in agriculture, having experimented with varieties of wheat until he has found a kind which withstands the rust and other pests which have heretofore discouraged the Peruvians from trying to raise the grain. Last season the Peruvian government bought the entire crop raised by the colony and is distributing the seed all over Peru.

On June 26, 1916, was completed the printing, from plates, of the First Font Reference Arabic Bible, a wonderful piece of work. It was the fourth edition of the Bible in Arabic, but carries a new set of references, founded on those of the Standard English Revised Bible and the Standard Edition of the American Revised Bible of 1901. It was in 1837 that the missionaries in Syria under the American Board decided to prepare a version of the Bible in the best modern form of spoken Arabic. Dr. Eli Smith was intrusted with the task of studying the beautiful Arabic characters in use by writing masters and reducing the myriad forms to something suitable for type. After several years' work he started for Germany with the manuscript copies of letters and combinations suitable for making into the Arabic type. His ship was wrecked and everything but his life was lost. He started over again, reproduced the lost manuscript, and in 1843, at the Beirut Press, they completed the punches, drove the matrices by hand, and produced the first font of this famous type. Then

Dr. Smith and two Arabic assistants went to work on the translation of the Bible into spoken Arabic. In 1854 the press began to print the new Bible, and before Dr. Smith's death, in 1857, he had translated the whole New Testament directly from the Greek and about twelve books of the Old Testament. The first complete Bible was printed from the types in 1865. A second edition came out in 1885, and a third in 1906. The writing of copy for the fourth and latest edition, with its late references, was begun in 1908 and finished in 1915. The type for three editions, including this latest one, was all set by Mr. Jurius Shemaoun, who has been connected with the Beirut Press for fifty-six years. A similar reference Bible in English would require about 500 separate pieces of type, while in the Arabic more than 3,000 pieces of type have to be kept free from confusion, so that the proof reading is no small matter; in fact, three proofs of this edition were read before the final or plate proof. Mr. Franklin E. Hoskins is the official of the American Bible Society and Syria Mission, to whom honor is due for the completion of this great work.

THE CHRONICLE

Arrivals in this Country

May 24. In San Francisco, Rev. and Mrs. Wynn C. Fairfield, of Taikuhsien, Shansi District, China.

June 15. In New York, N. Y., Rev. Alpheus N. Andrus, D.D., of Mardin, Eastern Turkey Mission; and Dr. Mark H. Ward, of Aintab, Central Turkey Mission. Both have been detained for the past year or more in Constantinople, from whence they now come.

Arrivals on the Field

April 25. In Kobe, Japan, Mrs. Dwight W. Learned, rejoining the station at Kyoto.

Deaths

April 27. In Harpoot, Eastern Turkey, Emma Barnum, wife of Rev. Henry H. Riggs, aged 50 years, 4 months.

May 25. In Melrose, Mass., Ida Creesey Foss, aged 72 years, formerly connected with the Micronesia Mission of the American Board, serving chiefly on the Caroline Islands from 1890 to 1906.

Births

January —. In Peking, China, to Rev. and Mrs. Earle H. Ballou, a son, Hubbard Walter.

April 13. In Tungchow, China, to Rev. and Mrs. Murray S. Frame, a daughter, Rosamond.

April 30. To Mr. and Mrs. Frederic F. G. Donaldson, of Inghok (Ingtai), Foochow Mission, China, a daughter, Susan.

May 1. In Paotingfu, Chihli District, China, to Rev. and Mrs. Elmer W. Galt, a daughter, Edith Julia.

May 4. In Tehchow, Shantung District, China, to Dr. and Mrs. Lee M. Miles, a daughter, Louise Ellen.

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The Commencement season brings the names of American Board missionaries and officials to the front in pleasant fashion as our American colleges confer their honorary degrees. On June 13, Grinnell made Mr. William W. Peet, of Constantinople, treasurer of our Turkey missions, a Doctor of Laws. The same degree was on the same day conferred on Rev. James L. Barton, D.D., Foreign Secretary of this Board, by Oberlin College; while Miss Mary Louise Graffam, "for sixteen years missionary of the American Board in Sivas, Turkey; principal of the American Girls' School, Sivas," was given the honorary degree of Master of Arts by Oberlin, of which college she is a graduate.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.		8 68
Greenville, Union Cong. ch.		3 00
Hampden, Cong. ch.		13 88
Mechanic Falls, Mite-box,		50
North Anson, Cong. ch.		15 00
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 250; 2d Cong. ch., 100; St. Lawrence Cong. ch., W. L. Blake, 10,	360 00	
Presque Isle, E. E. Parkhurst,	5 00	
Princeton, Cong. ch.	5 00	
Sherman Mills, Washburn Memorial Cong. ch., Nina S. Joy,	1 00	——412 06

New Hampshire

Barnstead, Henrietta B. Hoitt, 17 50
Canterbury, Cong. ch. 4 00
Hampton, Cong. ch. 33 55
Hancock, Cong. ch. 15 00
Hanover, ch. of Christ, Dartmouth College, 10 00
Lee, Cong. ch. 5 00—— 85 05

Vermont

Bennington, 2d Cong. ch. 57 25
Burlington, College-st. Cong. ch., Etta M. Signor, 1; Isabel D. Allen, 100, 101 00
Derby, 1st Cong. ch. 11 00
Franklin, 1st Cong. ch. 16 50
Hyde Park, 2d Cong. ch. 6 87
North Craftsbury, Cong. ch. 29 50
St. Johnsbury, Rev. Chas. H. Morse, 4 00
Sheldon, Cong. ch. 13 25
West Hartford, Cong. ch., Friend, 1 00——240 37

Massachusetts

Amherst, South Cong. ch. 36 57
Bedford, ch. of Christ, 12 79
Berkshire County, Friend, 20 00
Billerica, Cong. ch. 31 87
Boston, Central Cong. ch., 950; 1st Cong. ch. (Hyde Park), 141; Cong. ch. (Brighton), 48.47; Village Cong. ch. (Dorchester), Elenor M. Purssell, 5; Elizabeth S. Wilkinson, in memory of her mother, 10; Mary Barrows, 5, 1,159 47
Bridgewater, Scotland Cong. ch. 1 00
Cambridge, 1st ch. (Cong.), toward support Rev. Robert E. Chandler, 243.25; J. Anna Sparrow, 2, 245 25
Chicopee Falls, 2d Cong. ch. 44 05
Cohasset, 2d Cong. ch. 28 21
Cummington, Cong. ch., toward support Rev. C. T. Riggs, 9 00
Dover, Cong. ch. 5 64
Fitchburg, Finnish Cong. ch., 22.74; Rollstone Cong. ch., Alice C. Fuller and mother, for work in Russia, 2, 24 74
Florence, Cong. ch. 52 25
Framingham, Plymouth Cong. ch., Geo. D. Bigelow, 25 00
Franklin, 1st Cong. ch. 7 80
Hardwick, Calvinistic Cong. ch., for work in Turkey, 5 00
Hingham, J. Wilmon Brewer, for Battalagundu, 4 00
Holliston, 1st Cong. ch. 92 32
Hudson, 1st Cong. ch. 15 00
Lanesboro, Cong. ch. 4 95
Lowell, Friend, 10 00
Medford, Union Cong. ch. 25 00
Natick, 1st Cong. ch., Friend, 10 00
Newburyport, Central Cong. ch., toward support Dr. Edward L. Bliss, 100 00
Newtonville, Central Cong. ch., for Shansi, 330 00
Norwood, 1st Cong. ch. 66 00
Revere, Trinity Cong. ch. (Beachmont), 15 00
Richmond, Rev. W. M. Crane, toward support Rev. E. L. Nolting, 166 67
Sharon, 1st Cong. ch. 49 50
South Attleboro, Friend, 5 00
Southbridge, Elm-st. Cong. ch. 16 00
Springfield, Alfred S. Packard, 5 00
Swampscott, 1st Cong. ch. 5 72
Watertown, H. W. Moore, 1 00
Wellesley, Cong. ch. 111 29
Wenham, Cong. ch. 28 00
Williamstown, 1st Cong. ch. 150 00
Worcester, Plymouth Cong. ch., 118.56; Lake View Cong. ch., 41.25; Ellis C. Pellet, 5, 164 81
——, X. Y. Z., toward support Dr. Chas. L. Gillette, 1,000 00
——, E. M., toward support Rev. E. J. Woodall, 200 00— 4,283 90

Legacies.—Cambridge, Russell L. Snow, by Edward H. Rogers, Ex'r, add'l, 1,250 00
Fitchburg, Lois E. Lawrence, by Abram G. Lawrence, Ex'r, 749 54
Wellesley, Mary Augusta Murdock, by Frank H. Wiggin, Trustee, 3,000 00— 4,999 54

9,283 44

Rhode Island

Auburn, Swedish Cong. ch. 8 25
Barrington, Cong. ch. 1 00
Central Falls, Cong. ch. 110 52——119 77

Young People's Societies

Massachusetts.—Boston, Central Y. P. S. C. E. (Dorchester), for Shaowu, 30; do., Village Y. P. S. C. E. (Dorchester), 2.50; Framingham, Plymouth Y. P. S. C. E., for work in Africa, 3.65; Franklin, 1st Y. P. S. C. E., 15; Lowell, Eliot Y. P. S. C. E., for Shaowu, 10; Sheffield, Y. P. S. C. E., 3; South Hadley, Y. P. S. C. E., for Sholapur, 15, 79 15

Sunday Schools

New Hampshire.—Farmington, Cong. Sab. sch. 5 00
Vermont.—Sharon, Cong. Sab. sch., for work among Armenians, 10 00
Massachusetts.—Boston, 2d Cong. Sab. sch. (Dorchester), 20; Easthampton, 1st Cong. Sab. sch., 3; Provincetown, Cong. Sab. sch. of ch. of the Pilgrims, 5; Tyngsboro, Cong. Sab. sch., 2.22; West Newbury, 2d Cong. Sab. sch., 2; = 32.22. *Less,* Auburndale, Cong. Sab. sch., April item transferred to Special Donations, 25, 7 22

22 22

MIDDLE DISTRICT

Connecticut

Bristol, Cong. ch., toward support Rev. J. K. Birge, 100 00
Coventry, 2d Cong. ch. 12 15
Deep River, Cong. ch. 32 90
Durham, Cong. ch. 35 00
East Haddam, 1st ch. of Christ, 16 89
East Haven, Cong. ch. 4 50
Forestville, F. T. Manross, 1 00
Guilford, 3d Cong. ch. 18 60
Hartford, 1st ch. of Christ, 343 28
Middletown, 1st Cong. ch. 30 49
New Haven, 1st Cong. ch. 598 00
Norwich, Delia D. Leavens, 15 00
Sharon, 1st Cong. ch. 2 25
Stonington, 1st Cong. ch. 60 00
Stratford, Friend, Memorial Gift, 5 00
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith, 525 00
Terryville, Two friends, 55 00
Torrington, Center Cong. ch. 100 00
Waterbury, 2d Cong. ch., 1,085; C. L. Holmes, 25, 1,110 00
Watertown, 1st Cong. ch. 47 09
West Hartford, 1st ch. of Christ, Mrs. Curtis M. Geer, 5 00
Weston, Norfield Cong. ch. 2 37
Willington, Cong. ch. 18 60
Winsted, 1st Cong. ch., Grace A. Child, 10 00— 3,148 12

Legacies.—Haddam, Mrs. Martha M. Shailer, by Rollin N. Tyler, Ex'r, 190 89
Washington, Walter Burnham, add'l, 50 00——240 89

3,389 01

New York

Aquebogue, Cong. ch. 13 88
Binghamton, Plymouth Cong. ch. 22 45

Brooklyn, Flatbush Cong. ch., 372.49; ch. of the Pilgrims, 300; South Cong. ch., 25, 697 49
Buffalo, Mrs. Sarah C. Whittemore, 40 00
Clifton Springs, M. Alice Thayer, to constitute *Mrs. William Carrick*, H. M. 100 00
Deansboro, Cong. ch. 19 45
Deer River, Cong. ch., for work among the Armenians, 4 00
Gaines, Cong. ch. 5 70
Gloversville, 1st Cong. ch. 211 55
Mt. Kisco, B. Durham, 7 00
Mt. Sinai, Cong. ch. 9 07
Mt. Vernon, 1st Cong. ch. 60 00
Ontario, Immanuel Cong. ch. 10 00
Poughkeepsie, 1st Cong. ch. 68 75
Riverhead, Sound-av. Cong. ch. 77 68
Roscoe, Independent Cong. ch. 10 00
Westmoreland, Cong. ch. 10 50
——, Friend, 15 00—1,382 52

Legacies.—Warsaw, Adelia C. Walker, by Wm. A. Walker, Ex'r, 69 77

1,452 29

New Jersey

Glen Ridge, Cong. ch. 2 00
Newark, 1st Cong. Jube Memorial ch. 50 00
Roselle, Friend, 25 00
Westfield, Cong. ch. 10 00—— 87 00

Pennsylvania

Centerville, Cong. ch., Women's Miss. Union, 10 00
Lindsey, Cong. ch. 5 00
Pine Grove, Geo. W. Gensemer, 100 00——115 00

Legacies.—Philadelphia, Horace W. Pitkin, by Philadelphia Trust Co., Trustee, 42 17

157 17

Ohio

Akron, 1st Cong. ch. 122 00
Berea, Cong. ch. 11 75
Chillicothe, Plymouth Cong. ch. 5 00
Cleveland, Hough-av. Cong. ch., 96.69; Archwood-av. Cong. ch., 50; Park Cong. ch., 27; Mizpah Cong. ch., 20; Cyril Cong. ch., 10; Highland Cong. ch., 6.85, 210 54
Elyria, 2d Cong. ch. 25 80
Geneva, Cong. ch. 21 80
Kingsville, Mrs. S. C. Kellogg, 3; Eliza S. Comings, 1, 4 00
Lorain, 2d Cong. ch. 8 33
Newton Falls, Cong. ch. 6 15
Rockport, Cong. ch. 5 25
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 122 00——542 62

Legacies.—Greenwich, Anna M. Mead, by C. E. Mead, Ex'r, 4 00

546 62

Maryland

Baltimore, Gladys A. Goddard, 30 00

District of Columbia

Washington, 1st Cong. ch., Miss G. L. Woodin, 10; D. R. Wright, 10, 20 00

Georgia

Meansville, New Hope Cong. ch. 6 40
The Rock, Bethany Cong. ch. 2 65——9 05

Florida

Cottage Hill, Rev. and Mrs. G. S. Pope, 10 00
Interlachen, Cong. ch. 5 00
St. Petersburg, Cong. ch. 40 00
West Palm Beach, Union Cong. ch. 10 00—— 65 00

Young People's Societies

New York.—Brooklyn, Central Y. P. S. C. E., 10; Riverhead, 1st Y. P. S. C. E., for Ceylon, 20; Rochester, South Y. P. S. C. E., for work in Turkey, 5, 35 00
Ohio.—Lexington, Y. P. S. C. E., for Pangchwang, 5 00

40 00

Sunday Schools

Connecticut.—Farmington, Cong. Sab. sch. 25 00
New York.—Brooklyn, Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; Buffalo, 1st Cong. Sab. sch., toward support Rev. and Mrs. Chas. M. Warren, 48.57; Munnsville, Cong. Sab. sch., 2, 80 57
New Jersey.—Jersey City, Waverly Cong. Sab. sch., Waverly Miss. Class, for Shaowu, 10 00

115 57

INTERIOR DISTRICT

Tennessee

Memphis, 1st Cong. ch. 6 85

Alabama

Thorsby, Cong. ch., 10; Rev. and Mrs. E. W. Butler, 15; Mrs. M. E. Tupper, 10, 35 00
Troy, Cong. ch. 2 23 —— 37 23

Louisiana

Roseland, 1st Cong. ch. 50 00

Oklahoma

Oklahoma City, Harrison-av. Cong. ch. 10 00

Illinois

Aurora, 1st Cong. ch. 20 00
Avon, Cong. ch. 6 00
Blue Island, Cong. ch. 7 00
Buda, Cong. ch. 34 69
Champaign, Cong. ch. 50 00
Chicago, Pilgrim Cong. ch., 68.88; University Cong. ch., 40; Washington Park Cong. ch., 25.59; Forest Glen Cong. ch., 7; Rev. C. P. Blehking, 5; Frank H. Tuthill, toward support Rev. C. L. Storrs, 500, 646 47
Dover, Cong. ch. 50 00
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 400 00
Geneseo, Cong. ch., Eugenia Mather, 20 00
Glen Ellyn, 1st Cong. ch. 30 00
Kewanee, 1st Cong. ch. 14 10
Oak Park, 3d Cong. ch., 15.95; 6th Cong. ch., 15, 30 95
Ottawa, 1st Cong. ch. 10 00
Plainfield, Cong. ch. 2 50
Summer Hill, Cong. ch. 3 65
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 125 00
Wilmette, 1st Cong. ch. 48 28
——, Matured Conditional Gifts, 10,000 00—11,498 64

Michigan

Alpena, 1st Cong. ch. 30 00
Coral, Cong. ch. 6 00
Eden, Cong. ch. 1 50
Grand Rapids, Park Cong. ch., 21; East Cong. ch., 5, 26 00
Hartford, Cong. ch. 4 50
New Haven, Cong. ch. 3 00
Oxford, Cong. ch. 2 20
Romeo, Cong. ch. 8 00
Wyandotte, Cong. ch. 7 50 —— 88 70

Wisconsin

Baraboo, Cong. ch.	10 00		
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis,	178 70		
Fulton, Cong. ch.	14 00		
Hartland, Cong. ch.	10 00		
Milwaukee, Grand-av. Cong. ch.	65 00		
Williams Bay, Cong. ch.	15 00	——	292 70

Minnesota

Akeley, Cong. ch.	70		
Alexandria, Cong. ch.	13 00		
Austin, Cong. ch.	16 74		
Backus, Cong. ch.	5 40		
Barnesville, Cong. ch.	2 68		
Border, Cong. ch.	2 63		
Detroit, Cong. ch.	2 00		
Duluth, Pilgrim Cong. ch.	70 00		
Ellsworth, Cong. ch.	4 00		
Fairmont, Cong. ch.	7 78		
Faribault, Cong. ch.	23 20		
Glyndon, Cong. ch.	94		
Granite Falls, Cong. ch.	5 00		
Hackensack, Cong. ch.	42		
Hasty, Cong. ch.	80		
Lake City, 1st Cong. ch.	5 55		
Lakeland, Cong. ch.	1 40		
Mankato, 1st Cong. ch.	3 40		
Milaca, Cong. ch.	2 00		
Minneapolis, Plymouth Cong. ch., 165.92; 1st Cong. ch., 55; Linden Hills Cong. ch., 28.56; Park-av. Cong. ch., 19.78; Forest Heights Cong. ch., 19; 5th-av. Cong. ch., 15; Pilgrim Cong. ch., 13.05; Open Door Cong. ch., 10; Lyndale Cong. ch., 5.70; Vine Cong. ch., 3.60; Lynnhurst Cong. ch., 2.40,	338 01		
Morris, Cong. ch.	6 63		
New Ulm, Cong. ch., of which 6.72 toward support Rev. A. A. McBride,	29 34		
Oak Mound, Cong. ch.	3 50		
Orrock, Cong. ch.	20		
St. Paul, Olivet Cong. ch., 30; Immanuel Cong. ch., 15.60; People's Ger. Cong. ch., 4,	49 60		
Spring Valley, Cong. ch.	4 30		
Swanville, Cong. ch.	1 20		
Wadena, Cong. ch.	7 35		
Winthrop, Cong. ch.	5 30		
Zumbrota, Cong. ch.	80	——	613 87

Iowa

Algona, Cong. ch.	34 00		
Ames, 1st Cong. ch., Friend,	25 00		
Cedar Falls, Mrs. Vesta A. Bryant,	5 00		
Cedar Rapids, 1st Cong. ch.	33 00		
Eldora, Mr. and Mrs. Chas. McKeen Duren,	30 00		
Green Mountain, Cong. ch.	72 00		
Iowa City, Cong. ch.	33 00		
Magnolia, Cong. ch.	3 00		
Moorland, Cong. ch.	13 00		
Ottumwa, 1st Cong. ch.	32 00		
Perry, Cong. ch.	4 80		
Red Oak, Cong. ch., of which 10 from Woman's Miss. Soc.	24 75		
Shell Rock, Cong. ch.	1 15		
Sloan, Cong. ch.	27 89		
Steamboat Rock, Cong. ch.	5 00	——	343 59
Less.—Grinnell, April item transferred to Special Donations,			25 00
			318 59

Missouri

Kansas City, 1st Cong. ch.	350 00		
Lebanon, 1st Cong. ch.	15 00		
St. Joseph, 1st Cong. ch.	35 00	——	400 00

North Dakota

Anamoose, 1st Cong. ch.	6 00		
Benedict, 1st Cong. ch.	6 00		
Elbowoods, Cong. ch.	7 00		
Stady, Cong. ch.	2 00	——	21 00

South Dakota

Armour, Cong. ch.	28 31		
Brentford, Cong. ch.	10 00		
Centerville, Cong. ch.	2 63		
Fairfax, Cong. ch.	10 68		
Huron, Cong. ch.	11 20		
La Roche, Cong. ch.	3 75		
Mitchell, Cong. ch.	7 88		
Rapid City, Cong. ch.	2 57		
Redfield, Cong. ch., 5.60; A. Loomis, 100; Otto Johnson, 25,	130 60	——	207 62

Nebraska

Bladen, Cong. ch.	3 50		
Burton, Cong. ch.	3 50		
Burwell, Cong. ch.	18 00		
Carroll, Zion Cong. ch.	7 00		
Fairmont, Cong. ch.	72 00		
Lincoln, Plymouth Cong. ch.	25 00		
McCook, Ger. Cong. ch., toward support of missionaries in Turkey,	21 00		
Norfolk, 1st Cong. ch.	7 00		
Scribner, Jay Wormwood,	4 00	——	161 00

Kansas

Cora, Cong. ch.	10 00		
Kansas City, 1st Cong. ch.	18 00		
Onaga, Cong. ch.	15 00		
Topeka, 1st Cong. ch.	40 00	——	83 00

Montana

Laurel, Ger. Cong. ch., toward support Rev. C. H. Maas,			2 48

Colorado

Colorado Springs, 1st Cong. ch.	89 40		
Cripple Creek, Cong. ch.	4 80		
Denver, Ohio-av. Cong. ch., toward support Rev. R. W. McClure,	125 00		
Lafayette, Cong. ch.	26 37		
Silverton, 1st Cong. ch.	25 00	——	270 57

Young People's Societies

Alabama.—Thorsby, Y. P. S. C. E.			5 12
Texas.—Hereford, Y. P. S. C. E.			2 00
Illinois.—Decatur, Y. P. S. C. E., for Mt. Silinda,			5 00
			12 12

Sunday Schools

Tennessee.—Memphis, 1st Cong. Sab. sch.			2 00
Indiana.—Ontario, Cong. Sab. sch., for Mexico,			1 25
Illinois.—Chicago, Park Manor Cong. Sab. sch.			10 00
Michigan.—Grand Rapids, Park Cong. Sab. sch.			60 00
Minnesota.—Austin, Cong. Sab. sch., 2.16; Glyndon, Cong. Sab. sch., 2,			4 16
Iowa.—Marshalltown, Cong. Sab. sch.			10 58
South Dakota.—Armour, Cong. Sab. sch., 7.87; Ipswich, Cong. Sab. sch., 12,			19 87
Nebraska.—Weeping Water, Cong. Sab. sch.			13 13
			120 99

PACIFIC DISTRICT

Arizona

Phœnix, Neighborhood Cong. ch.			6 00

Idaho

Council, Cong. ch.	5 00		
Marble Front, Cong. ch.	4 00	——	9 00

Washington

Endicott, Ger. Cong. ch., Philipp Reiter,	10 00		
Walla Walla, 1st Cong. ch.	100 00	——	110 00

Oregon

Hillside, Cong. ch.	23 00	
Oregon City, Cong. ch.	4 50	
Portland, 1st Cong. ch.	250 00	
Willard, Cong. ch.	4 00	281 50

California

Alturas, Cong. ch.	2 88	
Angels Camp, Cong. ch.	3 68	
Antioch, Cong. ch.	6 92	
Berkeley, North Cong. ch., 52.90; Bethany Cong. ch., 1.15,	54 05	
Bowles, Cong. ch.	2 59	
Chula Vista, Cong. ch.	7 73	
Fresno, 1st Cong. ch.	8 60	
Graham, Cong. ch.	3 44	
Grass Valley, Cong. ch.	6 90	
Guerneville, Cong. ch.	2 73	
Lemon Grove, Cong. ch.	6 20	
Little Shasta, Cong. ch.	5 75	
Lockeford, Cong. ch. and Sab. sch., for Mindanao,	20 00	
Long Beach, Cong. ch.	38 75	
Loomis, Cong. ch.	7 48	
Los Angeles, 1st Cong. ch., 134.48; ch. of the Messiah, 46.40; Olivet Cong. ch., 4.65; Athens Cong. ch., 3.72; Providence Cong. ch., 3; Bethany Cong. ch., 2.07,	194 32	
Martinez, Cong. ch.	8 03	
Palo Alto, Cong. ch.	15 36	
Pasadena, Pilgrim Cong. ch.	5 85	
Petaluma, Cong. ch.	15 06	
Pittsburg, Cong. ch.	3 30	
Pomona, Cong. ch.	41 85	
San Bernardino, 1st Cong. ch.	5 39	
San Francisco, 1st Cong. ch.	69 00	
San Jacinto, Cong. ch.	1 69	
San Mateo, Cong. ch.	17 22	
Santa Rosa, 1st Cong. ch.	10 26	
Saratoga, Cong. ch.	25 20	
Sebastopol, Cong. ch.	3 17	
Sherman, Cong. ch.	3 10	
Soquel, Cong. ch.	6 90	
Suisun, Cong. ch.	17 25	
Sunnyvale, Cong. ch.	9 40	
Whittier, Cong. ch., toward support Rev. C. A. Reed,	100 00	
Woodside, Cong. ch.	9 54	739 59

Hawaii

Mountain View, Mrs. Mary H. Snow,		9 25

Sunday Schools

Oregon.—Scappoose, Cong. Sab. sch.		5 53
California.—Bakersfield, 1st Cong. Sab. sch., for Mt. Silinda, 20.95; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. R. A. Hume, 9; Stockton, Cong. Sab. sch., Rose Class, for Sholapur, 5,		34 95
		40 48

MISCELLANEOUS

Mindanao Medical Work

New York.—New York, Rev. Edward Lincoln Smith,		200 00

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer 1,300 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	9,754 16	
For new buildings for Girls' Seminary, Inanda,	5,000 00	
For purchase of bungalow for kindergarten practice school, Uduvil,	50 00	
For Day School, Tientsin,	15 00	14,819 16

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 5,000 00
For Lucy Perry Noble Bible School, 300 00 — 5,300 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 950 00

21,069 16

Additional Donations for Special Objects

New Hampshire.—Hillsboro, Smith Memorial ch., Deborah Club, for use of Rev. Chas. L. Storrs, 15 00

Massachusetts.—Auburndale, Cong. Sab. sch., for Amanzimtoti School, care Rev. A. E. LeRoy, 25; Boston, Rev. A. H. Nazarian, for work, care Miss C. R. Willard, 25; Boxford, Rev. Wm. P. Alcott, for work, care Dr. H. N. Kinnear, 5; Brookline, Leyden Cong. ch., Woman's Union, Foreign Dept., for hospital, Tehchow, 20; Danvers, Susan S. Driver, for work, care Mrs. H. N. Kinnear, 2; Holden, Cong. ch., for Kobe College Gymnasium Fund, 35; Holyoke, 2d Cong. ch., Friday Club, for pupil, care Miss S. R. Howland, 5; Lowell, S. Robitschik, for hospital, care Dr. H. N. Kinnear, 2; Newton, Eliot Cong. ch., Mabel M. Mason, for native workers, care Rev. C. H. Maxwell, 50; Pittsfield, Friend, of which 160 for pupils, care Rev. J. J. Banninga, 135 for pupils, care Rev. W. M. Zumbro, and 75 for pupils, care Rev. John X. Miller, 370; Salem, Tabernacle Cong. ch., Ladies, for publication of book, care Miss Emily R. Bissell, 50; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 82.93; Wellesley Hills, Mrs. Grace T. Adams, for work, care Miss C. R. Willard, 3; Whitinsville, Arthur F. Whitin, of which 250 for Kodaikanal School and 100 for DeForest Gymnasium, 350; Winchester, Friends, for pupil, care Rev. E. H. Smith, 10; Worcester, Geo. A. Gaskill, 10, and Gordon Berry, 10, both toward DeForest Gymnasium, 20; ——, Friend, for motor cycle for Rev. F. E. Jeffery, 100, 1,154 93

Rhode Island.—Providence, A. W. Fairchild, for hospital, care Dr. H. N. Kinnear, 5 00

Connecticut.—Eastford, Cong. ch., for scholarship, care Rev. Henry Fairbank, 4.50; Meriden, Rev. Geo. T. Washburn, for work, care James H. Lawson, 50; New Haven, Young Ladies' Mission Circle of Pilgrim Cong. ch., for work, care Rev. E. H. Smith, 25; Norwich, Rev. E. H. Smith, for student work, care F. F. G. Donaldson, 10; Rocky Hill, Cong. ch., for work, care Rev. E. A. Yarrow, 5; Southport, Frances Wakeman, for schools, care Mrs. W. P. Elwood, 1,000; Waterbury, 2d Cong. ch., for automobile for Rev. Giles G. Brown, 582.91; do., 2d Cong. ch., Daughters of the Covenant, for model bungalow, care Rev. J. H. Dickson, 25, 1,702 41

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, ch. of the Pilgrims, for native teacher, care Rev. E. Fairbank, 30; New York, Broadway Tabernacle Cong. ch., Rev. Wm. A. Kirkwood and Rev. Chas. E. Jefferson, through Miss Inez L. Abbott, for pupil, care Miss Edith L. Douglass, 10; do., North Y. P. S. C. E., for work, care Rev. J. J. Banninga, 100; do., West 54th-st. Ladies' Helping Hand Assoc., for use of Miss Susan R. Howland, 15;

do., through Rev. Edward Lincoln Smith, toward motor cycle for Rev. F. E. Jeffery, 55; do., Dr. and Mrs. W. W. White, through Miss Inez L. Abbott, for pupil, care Rev. R. H. Markham, 10; do., Geo. Rouelle, for use of Rev. Henry A. Neipp, 20; do., Friend, through Miss Inez L. Abbott, for pupil, care Miss Edith L. Douglass, 10, 270 00

Pennsylvania.—Bryn Mawr, Presb. Sab. sch., for scholarship, care Mrs. T. D. Christie, 40; Erie, Y. W. C. A., for pupil, care Miss Grace A. Funk, 10; Philadelphia, Susan G. Shipley, through Emily C. Wheeler, of which 581.90 toward support Dr. Ruth A. Parmelee, and 18.10 for her personal use, 600, 650 00

Ohio.—Cleveland, Park Cong. Sab. sch., Prim. Dept., for pupil, care Rev. L. H. Gates, 4; Oberlin-Shansi Memorial Assoc., for schools in Shansi, 500, 504 00

Maryland.—Baltimore, Gladys A. Goddard, for Bible-woman, care Rev. W. O. Pye, 10 00

Illinois.—Chicago, Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; do., Frank H. Tuthill, for work, care Rev. R. A. Hume, 250; Peoria, Union Cong. ch., Friend, for work, care Rev. Paul L. Corbin, 10, 278 00

Michigan.—Detroit, 1st Cong. ch., Harry H. Burr and Myron C. Stowell, for pupil, care Rev. J. H. Dickson, 50 00

Wisconsin.—Florence, Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 2; Janesville, Mrs. W. S. Jeffris, for work, care Rev. Paul L. Corbin, 11, 13 00

Minnesota.—Edina, Y. P. S. C. E., for pupil, care Rev. R. E. Chandler, 10; Medford, Ruth McKinley, through Miss Inez L. Abbott, for pupil, care Miss Edith Douglass, 5; Minneapolis, Park-av. Cong. ch., birthday fund, for King School, care Miss C. R. Willard, 16; do., Plymouth Cong. ch., 659.60, and Sab. sch., 39.37, both for work, care Rev. A. H. Clark, 698.97, 729 97

Iowa.—Grinnell, Friend, for native preacher, care Rev. E. H. Smith, 25; Henderson, R. W. Jones, for work, care Rev. H. K. Wingate, 10, 35 00

Missouri.—Old Orchard, Y. P. S. C. E., for native helper, care Dr. F. F. Tucker, 26; St. Louis, Henry Hunter, for native teacher, care Rev. A. A. McBride, 60; Webster Groves, Anna W. Tenney, for use of Miss Flora K. Heebner, 2, 88 00

North Dakota.—Grand Forks, O. A. Webster, for Memorial Hospital, care Mrs. M. M. Webster, 125 00

Arizona.—Phœnix, Inez L. Abbott, for pupil, care Rev. R. H. Markham, 10 00

Oregon.—Eugene, Cong. ch., Mrs. M. H. Douglass, for use of Rev. Paul L. Corbin, 20 00

California.—Claremont, Mrs. Wm. Renwick, of which 100 for building work, care Rev. Wm. M. Zumbro, 30 for pupil, care Mrs. G. H. Hubbard, 20 for use of Miss Emily C. Hartwell, and 15 for pupils, care Mrs. W. E. Hitchcock, 165; Mill Valley, Mrs. Ernest A. Evans, for East-st. work, care Rev. Elmer W. Galt, 100; San José, G. W. Wetmore, for hospital, care Dr. H. N. Kinnear, 100, 365 00

Canada.—Calgary, Elizabeth B. Campbell, for work at Dondi, care Rev. J. T. Tucker, 100; Wiarton, Thomas Baldwin, of which 35 for native preacher, care Rev. E. H. Smith, and 5 for hospital, care Dr. H. N. Kinnear, 40, 140 00

From the *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer

For Dondi Institute Building Fund, 4,087 74

Nova Scotia.—Yarmouth, Friend, toward church, Ch'ing Yuan, care Rev. P. L. Corbin, 1 00

British Columbia.—Vancouver, Mrs. W. T. Currie, for work of the Misses Melville, 5 00

England.—London, Evangelical Continental Soc., for work, care Rev. Wayne H. Bowers, 47 40

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Miss Sarah Louise Day, Boston, Treasurer

For church, care Mrs. A. B. Cowles,	50	
For work, care Miss Clara C. Richmond,	10 00	
For support of two Bible-women, care Mrs. J. E. Merrill,	40 00	
For work, care Miss Lucile Forman,	25 00	
For Crosby Bed, care Dr. Ruth P. Hume,	40 00	
For work, care Mrs. H. H. Lee,	25 00	
For work, care Mrs. Lester H. Beals,	20 00	
For school work, care Dr. Percy T. Watson,	16 00	
For maintenance of Mrs. Lorinda Ruggles Wood Memorial Room in hospital, care Dr. Ruth P. Hume,	50 00	226 50

From the *Canada Congregational Woman's Board of Missions*

For Bible work in schools, care A. A. Ward,	100 00	
For work, care Miss Helen J. Melville,	122 40	
For native teacher, care Rev. C. A. Nelson,	35 00	257 40

Income St. Paul's Institute

For St. Paul's Institute,		828 12
		11,618 47
Donations received in May,		60,376 21
Legacies received in May,		5,356 37
		65,732 58

Total from September 1, 1916, to May 31, 1917. Donations, $649,861.50; Legacies, $88,890.06 = $738,751.56.

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. Wm. W. Jordan, 10 00

Elizabeth Barrows Ussher Memorial Hospital Fund

Massachusetts.—Andover, Phillips Academy, 10.35; do., Douglas Crawford, 5; do., Prentiss C. Glazier, 1; do., Ferris Baldwin Briggs, 1; do., Friend, 1; Beverly, H. O. Woodbury, 5; Brookline, Leyden Cong. ch., of which Mary N. Gregg, 5, 46.50; do., Mary L. Pettengill, 2; Marshfield, Y. P. S. C. E., 5; Swampscott, Friends in Swampscott Conference, 6.50, 83 35

New York.—New York, Mrs. Richard Storrs Barnes, 100 00

Pennsylvania.—Pittsburgh, B. G. Follansbee, 500; do., Mrs. Frances L. Schoen, 50; do., Mrs. Elizabeth Y. Stephenson, 50; do., Omar S. Decker, 25; do., Mrs. A. J. Wurts, 25; do., A. J. Wurts, 10; do., Friends, through Dr. C. D. Ussher, 37.25, 697 25

Maryland.—Baltimore, Theodore C. Greene, through Rev. M. W. Stackpole, 2 00

882 60

$80,000

are required to cover the extra cost of the American Board's work in this third year of the Great War.

Less than one-half that extra sum has been received. The year closes the last day of this month — August 31st. Only thirty days more before we reach the end.

THESE 30 DAYS

are of tremendous importance.

Will they bring many personal gifts?

Will they bring delayed remittances from Church Treasurers?

Will Corporate and Honorary members come to the Board's relief?

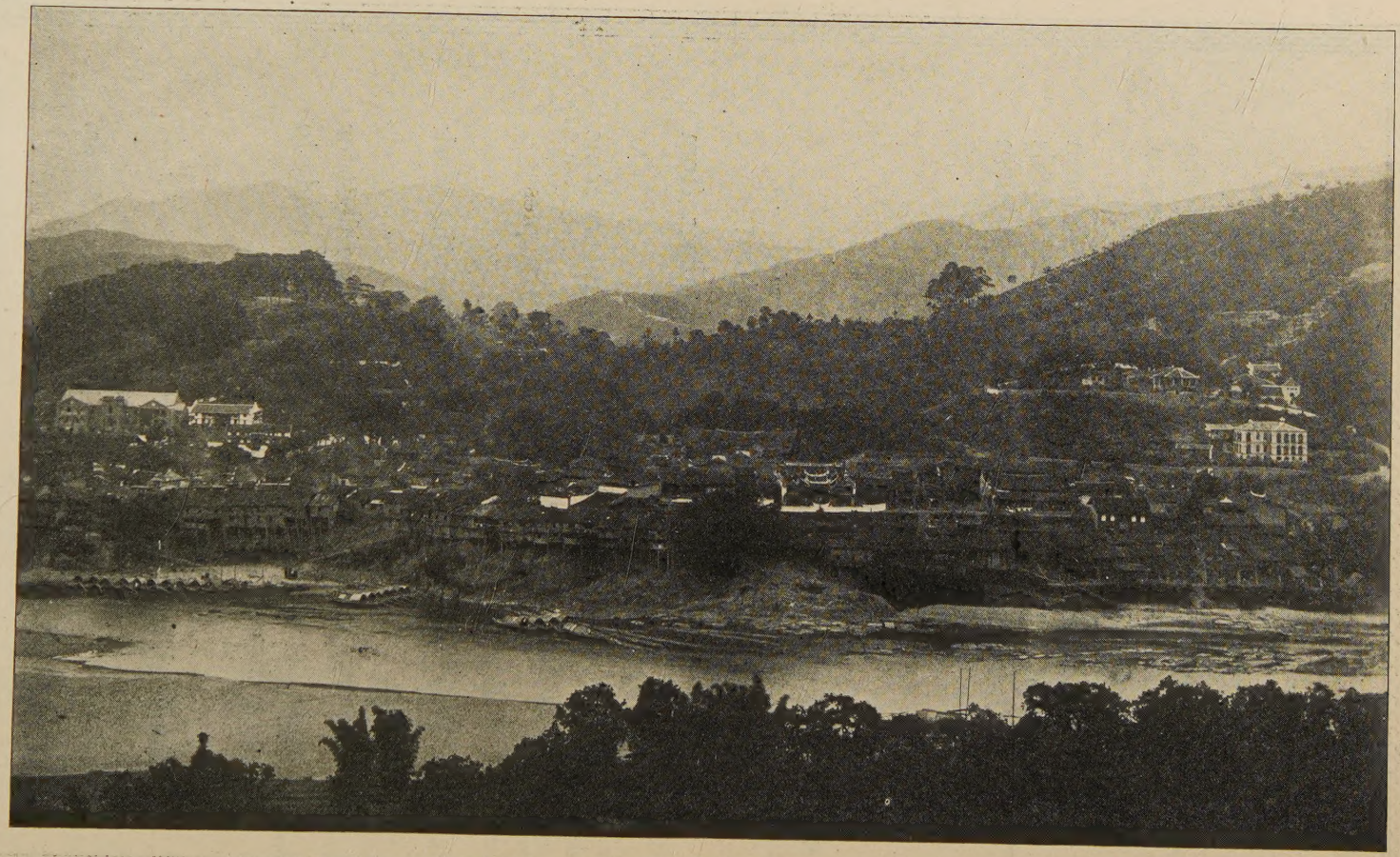
Will you help?

War or no war, we must keep the work going.

If Patriots are moved to make sacrifices for their Country, shall not Disciples be ready to deny themselves for their Lord?

Send gifts THIS MONTH to

FRANK H. WIGGIN, Treasurer,
14 Beacon Street, Boston.



A PART OF INGTAI, FOOCHOW MISSION, CHINA

Showing two groups of the mission buildings. At the left are the church and the Adams Memorial building — the parish house built by First Church, Fall River, Mass., in honor of their former pastor. At the right are mission residences. School buildings do not appear in this picture